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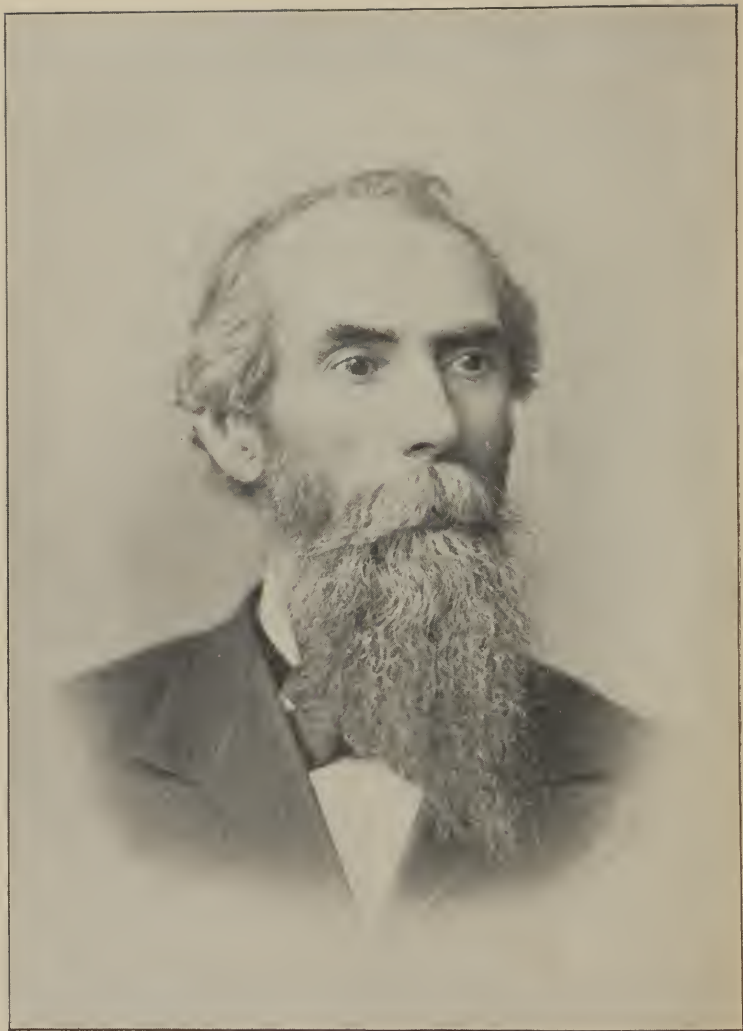
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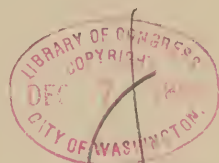
HOW TO KEEP WELL

*A FAMILY PHYSICIAN AND GUIDE
TO HEALTH*

BY

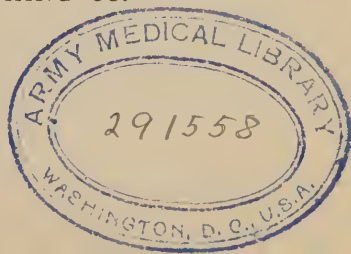
THOMAS A. BLAND, M.D.

PRESIDENT OF THE ECLECTIC MEDICAL SOCIETY OF THE DISTRICT
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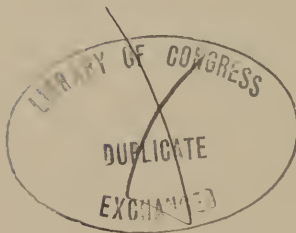
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To

M. CORA BLAND, M. D.,

WHO, as wife, comrade, fellow-student and co-worker has been my faithful companion for more than forty years, whose wise suggestions and kindly criticisms have often been of incalculable service, and to whose earnest and active co-operation in the various fields of effort I have been called upon to enter, I am indebted for much of the success I have achieved; she, with whom I have journeyed from the realm of youthful ignorance and false beliefs through the various stages of intellectual growth and literary, scientific and philosophic development, to a place in the ranks of progress and reform, and whose scientific suggestions have greatly aided me in the preparation of the present work,—this book is respectfully and affectionately inscribed by

THE AUTHOR.

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INTRODUCTION.

HEALTH is the normal state of all animals and of man. Animals in their natural state of freedom are rarely sick; domestic animals often suffer from disease. Man in the primitive or savage state seldom suffers from disease; but civilized men are rarely found in a state of perfect health. It is estimated by one writer that there is only one perfectly healthy person in every four thousand. This is, I think, too strong a statement, yet I am sure that the men, women and children of this country, who are in perfect health, constitute a small minority of the people; the majority of people are more or less out of health; and a vast majority die of disease, instead of old age. It is the duty, no less than the privilege, of those who are well to keep well; and those who are sick should be restored to health, and then taught how to preserve their health. It is the duty of the physician to cure the people, and then to tell them how to keep well.

The author of this book has been a physician for

forty years. He always cured his patients as quickly as he could, and then told them how to keep from getting sick again. He now believes it his duty to write a book which shall contain the best advice he can give the people on, "How to Get Well and How to Keep Well." He has written this book for the people, and has therefore used plain language, and as few words as is consistent with clearness. This plan enables him to make a book of great value, which can be sold for a small price. The author often finds in the homes of his patients medical books which bear the title, "Family Physician," and which were meant by the authors to teach the people how to treat the more common forms of disease. Some of these books are excellent in their way; but, as a rule, only physicians can understand them sufficiently well to make them of much practical use. The authors are learned men, but they have not learned how to put what they know into plain language and few words. This, the author of this book has done.

At the outset, he desires to say that food, medicine and poison are different things altogether; and have entirely different uses. Food builds up the body till it is grown, and then keeps it in repair till it is worn out. Medicine assists the vital forces of the body to restore it to health when it gets sick. Poison should never be taken into the human system. Poisons do

not always kill when given in place of medicine, simply because the dose is not always large enough; but they *do always* reduce the vital forces of the patient and make his recovery more uncertain, and if the patient gets well, he gets well in spite of the disease, and of the poison. Dr. Alonzo Clark says: "Physicians hurry thousands to their graves with their poisons, who would have got well if left to nature." No poisons are prescribed in this book; hence if those who attempt to follow its directions should make mistakes, they will not prove fatal. The patient may not be cured, but he will not be killed.

The medical system presented in this book is based upon the theory that disease is simply a departure from health, and is a unit, presenting a variety of forms and symptoms. The celebrated Dr. Benjamin Rush held to the same view. He says; "Cullen's system of nosology leads physicians to prescribe for the names of diseases instead of their cause. And who can comprehend the terrible, and often fatal, consequences of such a perversion of science!" Holding to this doctrine of Dr. Rush, the author believes in general rather than specific treatment. Hence he prescribes substantially the same remedies for diseases of the same class. This not only simplifies the practice of medicine, but it is strictly scientific. All true sciences are simple, and can be readily understood by

all people of common sense ; while all false systems, which claim to be scientific, are complex and are clothed in mystery. The science of medicine, as taught by the popular schools, is a false science ; and it is so complex that nobody can understand it. The physicians wish the people to believe that they understand it ; but they admit to each other that they do not.

Prof. J. Russell Reynolds, M.D., F.R.S., in his "System of Medicine" recently published in three volumes, says : "The attempt to define disease *must be a failure until we are possessed of a satisfactory definition of health.*" He says this in the first paragraph of the first chapter of his book. Then, after confessing his total ignorance both of disease and of health, he proceeds to spread his learned ignorance over three thousand pages, and to charge his brother physicians fifteen dollars each for what he don't know about the science of medicine ; for if he don't know what disease is, he can't know how to cure it.

The author of this book does know what disease is, and what health is, and therefore he is able to give scientific directions for the cure of disease and for the preservation of health. Health is simply that condition of the body in which all the various organs perform their natural functions harmoniously. Disease is any departure from health. The way to maintain

one's self in a state of health is to live in obedience to the laws of his physical system, so that all the organs can perform their natural functions regularly and harmoniously. The way to cure disease is to restore the deranged organs to their natural functions.

Medicine, judiciously used, will aid the natural vital forces of the human system to restore the organs of the body to a state of health. Poisons will not aid the vital forces to cure disease, but will, instead, antagonize them; and, if the constitutional vigor of the patient is not very great, they will prevent a cure.

When the author first entered upon the study of medicine, he supposed that the theory and practice of the old orthodox allopathic school were founded on scientific principles, and that homeopaths and hydropaths and botanics and eclectics were quacks. He soon learned that the most eminent physicians of the allopathic school had no faith in the soundness of its theory or in the virtues of its remedies. This led him to seek for a true science of medicine among the reformers, the new schools. He made himself familiar with the principles of homeopathy, only to find that the chief virtue in that system lies in its small doses. The homeopathic dogma "*similia similibus curantur*" is not a whit more sensible than the allopathic dogma, "*contraria contrarius curantur*." This allopathic dogma simply means that the only way to cure one disease is

to give poisons which will create another disease of a different sort. The homœopathic dogma means that the only way to cure any disease in a sick person is to give poisons which would produce that same disease in a well person. There is no science or sense in either dogma.

He then studied the botanic system of Dr. Thompson, the eclectic system of Dr. Beach, and the physio-medical system of Dr. Curtis.

Eclecticism is simply medical independence. An eclectic is one who uses his best judgment in choosing the good and rejecting the bad from all systems. The author of this book is an eclectic physician; and he is acting on the principles of that school in rejecting all poisonous drugs, and prescribing only such medicines as act in harmony with the laws of physiology. He studied the water-cure system more than thirty years ago, and found much in that system to approve, and as a true eclectic he adopted water into his list of remedies for disease.

In conclusion, the author desires to say that every man and every woman should know how to preserve their health, and how to cure themselves and their children, when they get sick. This book will teach them "How to Get Well and How to Keep Well."

PART I.—HOW TO GET WELL.

CHAPTER I.

THE CAUSES OF DISEASE.

THE reader will remember that the definition of disease given in the introduction to this book, is simply “a departure from health.” The dictionary definition is, “any morbid state of the body or mind. Any physical, moral or mental disorder.”

Disease is one — disorder, or departure from a state of health; but the causes of disease are many, and the manifestations and symptoms of disease are numerous and varied.

EATING AND DRINKING.

We must eat in order to live, yet perhaps over-eating, under-eating, eating unwholesome things, and other bad habits connected with our

food, cause more disease and suffering than any other bad habit in which people indulge. Over-eating, or gluttony, indulged in by the rich, produces dyspepsia, bilious fevers, rheumatism, gout, etc. Under-eating, forced upon the poor by necessity, starves the system, weakens the physical, mental and moral powers, and renders the poor people easy victims to vices of various kinds and disease of many forms.

The rich and the poor both eat articles not fit for food, articles which tax the digestive organs without supplying much, if any, nutriment to the body. The rich because they are rare, costly and taste good; the poor because they are easily obtained and cheap. Both classes could learn, if they would, that a sensible hygienic diet is more delicious to a healthy palate than the rich man's costly dishes, and about as cheap as the unsavory fare of the ignorant poor.

The bad habits of diet of Americans and Europeans constitute a chief cause of drunkenness. Wine and brandy belong by natural affinity with high living, in matters of diet; and beer and whiskey with low living. To put everybody on the plane of right living in regard

to diet would go far toward abolishing drunkenness, as well as dyspepsia, gout, and many other forms of disease.

TOBACCO.

The tobacco habit is an evil of gigantic proportions. Tobacco is a narcotic poison of great potency. It paralyzes the nerves of motion, and weakens the brain. Its effects, like the effects of opium, are seductive and insidious; but they are certain, and in many cases fatal. Heart-failure is alarmingly on the increase as a cause of premature and sudden death; and I have yet to learn of a single case of death by heart-failure of a man who did not smoke or chew tobacco, and in most such cases the victims are inordinate smokers.

A pipe, cigar or chew of tobacco, indulged in immediately after a meal, partially suspends digestion in two ways, by partially paralyzing the nerves of the stomach, and by causing the secretions of the mouth and fauces to be thrown out as spittle instead of being swallowed and becoming a part of the digestive fluid as was intended by Nature.

Tobacco often causes insomnia (inability to sleep) and paralysis. Though complete paralysis is rare, partial paralysis is quite common, and a large number of the victims could trace their misfortune to the excessive use of tobacco.

It is well known to all that when a person takes his first chew of tobacco, or smokes his first cigar, he is prostrated with a violent nausea at the pit of the stomach, and a weakness of the whole system. He trembles like one with the palsy, and perhaps vomits violently. These symptoms are Nature's protestations and warnings against the use of this deadly poison. The warnings decrease as the dose is repeated, until they cease altogether or grow so mild as not to attract attention.

There are as many tobacco stores as liquor saloons in our cities; more people use tobacco than drink liquor; there is probably as much money spent for tobacco as for liquor; and I am firmly of the opinion that tobacco is, to say the least, as great a cause of disease as liquor. If temperance people would all become intelligent hygienists, they would unite with the author in waging war against tobacco and other nerve-

paralyzing poisons as well as against liquid intoxicants.

INDOLENCE.

Nature delights in work and despises idleness. "Action is life, inaction death," has become a popular proverb. The men or women who have nothing to do are objects of pity or contempt—contempt, if they are idle because they wont work; pity, if they would work but can find nothing to do.

It is an abnormal state of society when any can eat the bread of idleness, or any are forced to go hungry who are willing to work. There is in such a state a diseased condition of the body politic; and the doctors of state should apply proper remedies.

The voluntarily idle suffer from forms of disease produced by inactivity far more than those of the other class. Idleness is the parent of numerous vices; excess in eating, drinking, passiona! indulgence, etc., are vices which the rich can indulge in to any extent, but from which poverty is, to a large extent, a protection. To the ignorant man or woman, riches is a greater curse than poverty. This is clear when

we consider that the ignorant rich suffer far more from vices and disease than the ignorant poor.

LABOR.

“Better wear out than rust out,” is a popular proverb. But one should not wear out nor rust out. Work is wholesome, when performed in a rational and temperate manner; but when one is driven by avarice, necessity, or the lash of a cruel master, work becomes laborious toil, and against this Nature rebels. Work is simply utilizing the law of activity in a practical and profitable way. It is enjoyable when performed by the right person, at the right time, and in a proper manner.

Labor is work carried to excess, work performed by a weary person or work done by unwilling hands. Work, whether of brain or body, never injures the health, but labor exhausts the life forces, breaks down the constitution, renders its subject an easy victim to acute forms of disease, stiffens the joints, fills the body with painful, chronic ailments, and shortens the life of its victim.

Every healthy man and woman should per-

form their share of the world's work, selecting the sort of work they can do best, then nobody would be obliged to labor, and the health of all would be greatly improved.

DISSIPATION.

People dissipate their vitality and injure their health by excessive indulgence in amusements, in social intercourse, and sensuous and sensual enjoyments, which are wholesome if moderately indulged in. To dance for an hour during an evening may promote health, for dancing is fairly good exercise ; but to dance almost constantly for a whole evening and perhaps till after the noon of night, is to dissipate. To attend the theatre on occasion, say once a fortnight, is not objectionable on health grounds if you are at home and in bed by eleven o'clock, and sleep an extra hour the following morning ; but to attend the theatre every night, as some do, or two or three nights a week, as many city people do, is a dissipation ; and if you indulge in a supper after the play, so much the worse. Social visiting is a charming recreation, indulged in moderately, but to have a house full of visi-

tors constantly, or to be constantly visiting friends, is to dissipate.

Temperance in all things is a proper rule to observe if one would enjoy health.

POISONS.

A poison is anything which, if introduced into the animal economy, disturbs or suspends any or all of the vital functions (see Worcester's Dictionary). Poisons of whatever sort, when taken into the human system, tend to injure the health and produce disease. Calling a poison a medicine does not change its nature or its effect upon the system. That being true, those physicians who administer poisons to their patients, produce disease instead of curing disease.

The renowned Dr. Benjamin Rush, a distinguished patriot, statesman and physician of the last century, in an introductory lecture at the opening of a course of medical lectures in the University of Pennsylvania, uttered the following astounding sentence: "What have we, the medical profession, done during the past century? I will tell you, young gentlemen,

what we have done. *We have multiplied diseases and increased their mortality.*"

"The physician may be properly compared to a blind man armed with a club and striking at random ; if he hits the disease, he kills it, but he is as likely to hit the patient and kill him," says Dr. Eberly. Another distinguished man, Dr. Daniel Drake, in a lecture before the students of medicine in the Ohio Medical College, said : " Our theories of disease and of the action of medicines are mere speculative hypothesis, with no philosophy and but little common sense at the bottom of it. If you are to be good and successful physicians, you must possess common sense enough and courage and independence enough to disregard theories and precedents and formulas, and act upon your own judgment."

Dr. O. W. Holmes, for many years a medical professor in Harvard College, and who belongs to this present age, expressed his opinion of the popular system of medicine in that oft-quoted sentence, " If all medicines were thrown into the sea, it would be better for men and worse for the fishes." Dr. Holmes is an allopathic physician ; hence when he speaks of medicines

he means poisons ; and he is right in his opinion that to dump them all into the sea would be a blessing to humanity.

Formerly mercury, in the form of calomel ; arsenic, in various forms ; antimony in the form of tartar emetic ; and opium, in the form of the native gum, laudanum (tincture of opium) or morphine (a concentrated active principle of opium), were the leading poisons administered to the people by physicians, instead of medicine. Arsenic is extensively used, but calomel and tartar emetic have fallen out of favor in some measure. The people rebelled against them some fifty years ago, and many patients refused to take them. In the mean time the science of vital chemistry made considerable progress among the more scientific botanic and eclectic physicians, who discovered how calomel acted upon the system, a discovery which those who gave calomel had never made.

The "United States Dispensatory" said : "Of the *modus operandi* of mercury (calomel) *we know nothing*, except that it *probably* acts through the medium of the circulation, and that it possesses a peculiar alterative power over the vital

functions, which enables it to subvert diseased actions by substituting its own (diseased) action in their stead."

It is now known to all intelligent physicians that calomel does not act at all. It cannot be dissolved in any fluid yet discovered, hence it has no more effect upon the human system than sand. But the human stomach contains a small portion of hydrochloric acid. Mercury has such a strong affinity for chlorine that the chlorine in the stomach will leave the acid and unite with the calomel, which is a subchloride of mercury, and a portion (usually a very small portion) of the calomel is converted into bichloride of mercury, known as corrosive sublimate, a most deadly poison. It is seldom that there is enough of a dose of calomel changed into corrosive sublimate to kill at once, but quite often there is sufficient to produce violent salivation and break down the constitution.

Perhaps the reader will be astonished to learn that both the allopathic and homeopathic physicians now give corrosive sublimate to their patients instead of calomel. They have not quit poisoning the people with mercury, nor

will they quit until the people learn this new secret of theirs and rebel against corrosive sublimate as they did against calomel. It is with the hope that some will rebel that I have given this full explanation.

Arsenic is also still used extensively by allopathic and homeopathic physicians. Of this poison the "American Dispensatory" says: "When arsenic is taken in small doses, continued for a long period, but acting as a slow poison, there will be a gradual sinking of the powers of life, without any violent symptoms." It is always given in small doses, but a homeopathic dose is much smaller than an allopathic dose and will not kill so quickly.

Opium is a vegetable poison of great power. It suspends the action of the nerves of sensation. A large dose will kill in a few hours; but in moderate or small doses, it is a slow poison, which gradually numbs sensibility, depraves the stomach, liver and bowels, and, in fact, deranges the functions of all the organs, and especially of the brain. It is extensively used by all allopathic and homeopathic physicians as a substitute for medicine. They pour it into the

stomachs of their patients and inject it into their veins. It never cures disease; but always does what it can to prevent a cure. Dr. Dio Lewis used to say in his lectures that a doctor who kills a pain with opium and then claims to have cured the patient is like a policeman who knocks a man down for shouting fire, and then claims to have put out the fire; for pain is the voice of Nature calling attention to the fact that disease has invaded the system. The only true way to stop the pain is to aid the vital forces to remove the cause of the pain. To kill pain, by destroying the sensibility of the nerves, is to retard the cure, and change acute disease into a permanent chronic affection, which must be kept fed on opium constantly, and thus the patient becomes an opium drunkard.

Aconite is used to subdue fever by most physicians. It does subdue fever, but it does it by reducing vital action, not by expelling the cause of the disease. It is an ally of the disease, and a foe to the natural life forces of the patient. The "American Dispensatory" says: "Aconite is an energetic acro-narcotic poison, in improper

doses occasioning symptoms of gastric irritation, with *great depression* of nervous energy and brain.

Fever is increased vital heat. It is not disease, but a symptom of disease. When malaria finds lodgment in the system, the vital forces are aroused and the blood circulates more rapidly than usual, increasing the pulse-beat from say 75 to 120, and raising the temperature of the body several degrees. This is followed, in due time, by copious sweating; the pulse now slows down and the temperature subsides. If the fever was high enough and the sweating crisis sufficiently pronounced, the disease is routed; if not another battle will be fought as soon as the vital forces have recuperated sufficiently to justify hopes of victory. This is Nature's plan, and the physician should study to understand Nature's method of curing disease and assist her in her efforts. To subdue the heart's action with aconite, or any other poison, is to oppose her plan, thwart her efforts, and in many cases prevent a cure instead of assisting in it.

The mortality of disease has been greatly

increased within a few years by the use of certain newly-discovered poisons, known by the names of antikamnia, antifebrin, antipyrin, etc., and also by the increased use of chloral and other nerve-destroying agents.

A recent writer says: "It has been estimated that there is only one really healthy person in every 4,000; and that the number of healthy persons is growing less every year; and that the number of persons who have dyspepsia, cancer, consumption, scrofula, kidney disease, heart disease, etc., is rapidly increasing. And this in the face of the fact that the number of doctors and drug stores increases every year."

There is a growing suspicion in the minds of the people that Dr. Rush was right in saying that "the physicians multiply diseases (or forms of disease) and increase their mortality." There seems to be as much ground for that indictment now as there was a century ago; and the indictment will continue to hold good until the physicians abandon their warfare on Nature and become her humble servants and modest assistants; until they cease giving poisons and learn how and when to administer medicines.

CHAPTER II.

HOW MEDICINES ACT.

WE cannot look into the stomach of a patient and observe what takes place there when a dose of medicine has been given, yet the assertion of Dr. Eberly and other distinguished physicians that "we know nothing of the *modus operandi* (mode of operating) of medicines," is a confession of ignorance which I am not prepared to make. We know some things positively, and some inferentially. Positive knowledge is that which comes within the range of our senses; we know a thing through the evidence of sight, hearing, tasting, smelling or feeling. Inferential knowledge is that sort which we get by reasoning. Knowledge which comes through the senses is common to brute and man, that which comes through the action of our reasoning faculties is the exclusive property of man.

Man has been called a reasoning animal. It is his ability to reason which gives man a rank in the scale of being above the brute.

The physician is a man ; he is therefore endowed with the noble attribute of reason, and he is in duty bound to use his reason in solving the problems of his profession in the interest of his patients. Ignorance may be bliss to the patient, but it is a crime in the physician. If a physician knows nothing of how a drug is going to act, he has no right to give it to a patient. Or if he knows that it will act contrary to the vital forces of the patient, he ought not to give it. Now the true physician, the intelligent physician, does know, as to the more commonly used drugs, whether they act in harmony with the life forces of the system, or in opposition to them. Those drugs which co-operate with the natural forces of the body are medicines, while all which antagonize or subdue those vital forces are poisons. Medicines and poisons can be as readily distinguished as food and poisons, or food and medicines, and in the same way, by their action on the system.

To illustrate the point: A physician is called to the bedside of a patient who has violated the physiological law of his stomach, by eating a big mess of unwholesome food. He has pain and nausea at the pit of the stomach. The pain is the voice of Nature proclaiming to the patient and his friends that there is disease in the stomach; and the nausea is the voice of the stomach saying, "There is a lot of stuff in here that ought to come out." If the physician knows nothing of the nature of disease, or of the action of medicines, he will think that the pain is the disease, and will poison it to death with morphine. But if he is an intelligent physician, who knows what disease is and how medicines act, he will give the patient a cup of warm sage or ginger tea and a dose of lobelia. These medicines will assist the vital forces to unload the stomach of its disease-producing burden. The pain disappears, the nausea ceases, the patient drops into a natural sleep, from which in a few hours he awakes feeling well, refreshed and hungry. The lobelia acted as an emetic, by stimulating the stomach to increased

· action along the line of health. In the first supposititious case the morphine destroyed the nervous sensibility and vital force of the stomach, and the patient died, or lived to suffer for days, and perhaps weeks, from the effects of the disease and of the treatment.

CHAPTER III.

FORMS OF DISEASE AND MODES OF TREATMENT.

MALARIAL OR BILIOUS FEVER.

THERE are three types of malarial fever: the intermitting type, known as chills and fever, or ague; the remitting type, known as bilious fever; and the continuous or typhoid type.

Ague or Intermittent Bilious Fever.

The ague comes on with a chill, which lasts from one to two hours. This is followed by a high fever, which lasts from three to six hours; and then the patient sweats profusely for an hour or more. In twenty-four, forty-eight or seventy-two hours, the chill returns, and is followed by fever and sweating as before. During the intervals between the sweating stage and the next chill the patient is usually able to be up, and often he feels pretty well. The cause

of this form of disease is miasmatic or malarial vapors generated in swamps, low lands, etc., where rank vegetation decays in stagnant water, or on flat lands where water has been recently standing. These poisonous vapors clog the liver, kidneys and other important secretory organs, and derange the stomach and bowels. The vitality of the system becomes reduced by over-work, over-eating or some other cause, and the blood retires from the skin and from the feet and hands to the spleen and other glands. This is the cause of the cold rigors or chills. In an hour or two the vital forces of the system rally to the rescue, and send the blood whizzing through the veins and arteries with a force and speed far beyond the normal. For a few hours there is an excessive display of vital force, marked by the phenomenon known as fever. Fever is not a disease, but excessive vital action, the purpose of which is to expel or burn out morbid matter which has lodged in the system and deranged its functions. The sweating that follows the fever is Nature's plan for washing poisonous matter out of the system. In cases where the vitality of the system is suf-

ficient to expel the disease, the patient can get well without taking any medicine. But in this country and other so-called civilized countries, there are but few whose vitality is up to par; hence, in most cases, Nature needs assistance. It is the duty of the physician to assist Nature.

What is Nature trying to do in the case of ague? Why, she is trying to clear the system of impurities. If the stomach is very badly clogged, the patient turns sick and vomits.

TREATMENT.—If the chill is on, give the patient a steam bath, or a hot sitz-bath and foot-bath, and have him drink freely of sage, pennyroyal or boneset tea, as hot as he can bear it. During the fever stage give a lobelia emetic, with warm (not hot) teas. During the sweating stage let the patient rest in bed, and follow this stage with a cool, salt-water sponge-bath followed by brisk hand rubbing. If he is hungry give him a dish of graham gruel, potato soup or boiled milk, and crackers or cold bread. Before bedtime give a dose of anti-bilious pills. After these pills have acted upon the bowels, give the tonic pills (see chapter on medical com-

pounds) every two hours, until the chill comes on next day, or the hour at which it came the day before has been safely passed.

Bilious Remitting Fever.

The remitting type of bilious fever differs from the intermitting type in severity only. It is preceded by a chill, usually a slight one; and the fever continues for some days, as a rule, instead of a few hours, before it gives way to the sweating stage. But although the fever does not wholly subside, it does get lower once a day. This remission gives it its name, remitting fever.

TREATMENT.—I almost invariably begin by cleansing the stomach with an emetic, and follow this with the anti-bilious pill. I allow the patient all the cold water he desires, but recommend his using warm teas,—sage, pennyroyal or boneset. I seldom find it necessary to repeat the emetic; but I usually give the pills daily, though in small doses after the first dose—one or two each evening until the tongue becomes clear and the fever is succeeded by a general and free perspiration. Then I give the tonic

pills, two hours apart, till eight or ten have been given, and afterwards three per day, morning, noon and evening, for a few days.

The patient should not eat anything till the fever is broken, unless it continues unabated beyond three days, nor then unless he has an appetite for food, in which case he should have what he desires, unless it should be something manifestly unwholesome. The appetite is the voice of the system calling for food, and a normal appetite asks for the sort of food needed at the time; hence it is usually safer to heed its demands than to allow any theoretical writer on diet to guide us.

The reader has doubtless heard the story of the man who had pneumonia, and who on being told by the physician that he could not get well, ate a big mess of corned beef and cabbage, a dish for which he had been hungering, but did not dare to indulge in lest it prove fatal. But as he must die, whether he ate his favorite dish or not, he resolved to enjoy it, and did so, with the result that he did not die, but, when the doctor called on the following day, he found him almost well. The doctor

noted in his diary, "Corned beef and cabbage good for pneumonia." He had another patient about to die of pneumonia, and to his bedside he went at once and prescribed corned beef and cabbage. This patient did not want corned beef and cabbage. His system did not need corned beef and cabbage; hence his appetite had not asked for that sort of food. The doctor insisted that he take it, and so he worried it down, as he would any other sort of physic. He grew worse at once, and in a few hours he gave up the ghost. The doctor then wrote in his diary, immediately beneath the other memorandum, this addendum, "sometimes." The moral of this story is that Nature is a better guide than the average doctor.

A plain diet composed chiefly of cereals, vegetables and fruits, is recommended in fever cases and during convalescence, yet beef, mutton and game may be used freely when the appetite asks for animal food.

Typhoid Fever.

Malarial fever assumes the typhoid type when it attacks a person who at the time is in

a state of very low vitality, or when the ordinary bilious remittent fever is not properly treated it is liable to assume the typhoid form. When doctors bled their fever patients, salivated them with calomel, narcotized them with Dover's powders, and prohibited the use of water, a majority of their cases became typhoid, and they nearly all died.

In my practice I have had but few cases of typhoid fever except such as had been first treated by some other physician. During my whole career of forty years, as a physician, I never had a case of common bilious fever degenerate into typhoid fever. The word typhoid signifies dull, stupid, low. This form of disease is marked by great prostration; a quick, small, nervous pulse; a dry, hot skin; a dull appearance of the eye. The tongue has a pale yellow coating over the whole upper surface, except the edges, which are of a light scarlet color. Certain glands of the bowels become inflamed in advanced stages of the disease, and diarrhea sets in, while the belly becomes tender to the touch, and rose-colored spots appear upon it.

TREATMENT.—Give the following pill:

Pulverized lobelia seed	. . . . .	20 grains
Podophyllum	. . . . .	50 grains
Leptandrium	. . . . .	50 grains
Cayenne pepper	. . . . .	20 grains
Extract of dandelion sufficient to form pill mass.		

Make twenty-five pills. Give three per day—morning, noon and night, till they produce free action of the bowels. Also give the neutralizing cordial, in tablespoonful doses, every two or three hours, except that the patient should never be awakened from natural sleep to take medicine. As soon as the pills act on the bowels commence giving the tonic pills two hours apart. Keep this up till the skin becomes moist, or the fever comes up higher and hotter.

If the patient has any desire for food, or if the appetite does not refuse it altogether, give small but frequent allowances of Graham gruel, boiled milk, malted milk, prepared food (infants and invalids), beef tea, or some other form of nutritious and easily digested food which the patient likes best, or any of such foods may be given alternately.

The wet-sheet pack, if properly administered, is an excellent thing in typhoid fever, and may

be given to advantage two or three times a week, or even daily.

PNEUMONIA.

Pneumonia, or lung fever, is popularly known as winter fever, because it is almost wholly confined to the winter and early spring. It attacks those whose lungs are weak or sensitive, and is very dangerous if not promptly and properly treated. It is simply a severe cold settled upon the lungs. It is divided into three stages ; the congestive, the inflammatory and the expectorative stages.

In the first, or congestive stage, the lungs are overcrowded with blood to such an extent that the patient finds it difficult to breathe. The feet and hands are cold, and chilly sensations pervade the whole body. A hot sitz-bath and foot-bath should be administered at once, and an infusion of lobelia herb given warm in small but frequent doses, until the system is thoroughly relaxed, and the circulation of the blood equalized. If the patient vomits, relief will be felt at once ; and, if proper care is taken to prevent relapse, the danger is over.

If the congestive stage continues for a day or more before it is relieved by treatment or gives way spontaneously, the lungs become so much injured that inflammation sets in, and general fever pervades the whole system. Soft linen cloths wrung out of cold water should now be spread over the chest, and changed as often as they get hot, till the inflammation subsides. Give the following:

Pleurisy root (<i>asclepias tuberosa</i>)	.	.	.	.	1 ounce
Lobelia inflata herb	.	.	.	.	$\frac{1}{4}$ ounce
Peppermint leaves	.	.	.	.	$\frac{1}{4}$ ounce
Boiling water	.	.	.	.	1 quart

Keep it hot, but not boiling, one hour; then strain and add white sugar, two pounds. The dose is a dessert-spoonful, one to two hours apart, till relief is obtained and expectoration is easy and free; then add to one pint of the syrup half an ounce of tincture of myrrh and half an ounce of tincture balsam of fir. Dose same as before, but less often, three or four doses per day being usually sufficient. Keep the bowels open with liver pills and warm water injections, in all stages of the disease.

PLEURISY.

Pleurisy is an affection of the membrane which covers the lungs. It is quite common for the pleura to be inflamed when the lungs are, in which case the disease is called "pleuropneumonia." But sometimes the disease is confined to the pleura. Pleurisy is much more painful than pneumonia, but it is not so dangerous. It runs through similar stages, and requires the same treatment, substantially.

QUINSY (Tonsillitis).

Quinsy is a disease of the throat and its appendages. The tonsils, uvula and lining membrane of the throat are inflamed and painful, especially when there is an effort to swallow anything; and when the uvula is much inflamed it fills up the throat, and there is a constant effort to swallow it, so as to get rid of it. Some physicians clip the end of it off, but that is bad practice.

This disease is caused by exposure to draughts of air when sweating, wet clothes, etc., and exposure of the throat to cold damp air, after being in a hot room. The virulence of the dis-

ease will depend upon the condition of the general health at the time. The first symptoms are dryness of the throat, hoarseness, sharp, cutting pain in one or both of the tonsils, and difficulty of swallowing. Usually these symptoms increase in severity rapidly; and if proper treatment is not promptly given, ulceration of the tonsils is liable to take place.

TREATMENT.—The first thing to do is to give a lobelia emetic. This, says Dr. Beach, often gives immediate relief. My experience fully corroborates this statement. Make a strong decoction of hops and wormwood, equal parts, in equal parts of cider vinegar and pure water, and apply it to the throat hot, by wringing out flannel cloths and wrapping them about the neck. The throat should be gargled with the following:

Strong sage tea	. . . . .	½ pint
Tincture or tea of lobelia	. . . . .	1 ounce
Tincture of gum myrrh	. . . . .	1 ounce

Give the anti-bilious pills till the bowels act freely. If there is ulceration of the tonsils, put a lump of alum on a clean fire-shovel and hold it over the fire till it melts and boils down to a

dry white substance. Pulverize this burnt alum very fine, and apply it to the tonsils with a small, fine brush, or a piece of soft linen or cotton cloth wrapped around a small stick and slightly moistened so as to cause the powdered alum to adhere to it. The steam-bath, or hot sitz-bath should be given daily; and the diet should be nourishing but not stimulating. Bread, milk, vegetables and fruit should constitute the bill of fare till the disease gives way.

CROUP (*Cynanche trachealis*).

Croup is an inflammation of the mucous membrane of the windpipe, to which children who are subject to colds are very liable. The symptoms are hoarseness, wheezing, difficulty of breathing, and fever, sometimes spasmodic action of the muscles of the throat. It is more common in winter and spring, and usually comes on in the night.

The child sometimes dies in a few hours; but usually not till the third or fourth day does the disease become really very dangerous.

Most medical writers divide croup into two classes or types of disease; but my observation

confirms me in the view of one of my preceptors, Professor Alva Curtis, A.M., M.D., of Cincinnati, that the spasmodic and pseudo-membranous are simply different stages of croup, and not different forms of disease. In mild cases, or where the child is possessed of a vigorous constitution, a spontaneous cure may be expected in a few hours, and especially if Nature is aided in her efforts by a hot sitz-bath, or even a foot-bath, a wet cloth about the throat, and some prompt expectorant, such as compound syrup of lobelia and bloodroot, is given freely.

If the croup is not cured promptly, a false membrane is liable to form on the mucous surface of the windpipe (*trachea*).

TREATMENT.—“In such cases,” says Professor William H. Cook, M.D., of the Physio-Medical College, of Ohio, in his “Handbook of Practical Medicine,” “too much energy in treatment is almost impossible.” He prescribes a strong infusion of lobelia, or lobelia and boncset every ten minutes till thorough relaxation is produced. Then a mild tea of pleurisy root and lobelia until the patient vomits freely.

That is good treatment; but the sitz-bath is important also, and the throat should be bathed freely and frequently with the following compound:

Tincture of camphor	1 ounce
Tincture of cayenne pepper	1 ounce
Oil of sassafras	$\frac{1}{2}$ ounce
Spirits of turpentine	$\frac{1}{2}$ ounce

Keep the throat bandaged with a soft flannel cloth. Keep the bowels open with the antibilious pills, and give the expectorant syrup from three to six times per day, till the disease gives way and the false membrane disappears by natural process, which it will do if the vital forces are aided by the treatment, and by proper dietetic and hygienic rules being observed.

CONSUMPTION.

Persons who inherit a serofulous taint in the blood, and a narrow and flat chest, are very liable to die of tuberculous consumption before the age of forty-five. Asthmatic tendencies and sensitiveness to colds, liability to pneumonia, etc., indicate weak lungs, and danger of consumption of the bronchial type.

When a person of scrofulous habit is attacked with a dry, hacking cough, it is safe to assume that scrofulous tubercles are forming in one or both lungs. In such cases no time should be lost if a cure is to be effected. Outdoor life, in a mild climate of rather low altitude, and pure air, with moderate exercise (horse-back riding being the best), and special effort at deep breathing, with good food and cheerful surroundings, are recommended.

The alterative syrup and pulmonic balsam (see formulas on another page), should be freely given; and unless the patient is suffering from some other form of disease, no other medicine is indicated. If the case is curable at all, this treatment will cure it, and my experience and observation justify me in saying that pulmonary consumption can be cured if taken in time and properly treated.

Bronchial consumption is usually a sequel to pneumonia (lung fever) and is sometimes called quick consumption. It is a disease of the bronchial tubes or air-pipes of the lungs. There is chronic inflammation, and at first large quantities of phlegm or mucus are coughed up. As

the disease progresses the discharge from the lungs gets thicker and changes color, finally becoming quite thick and yellowish.

In the earlier stages of bronchitis, or bronchial consumption, lobelia emetics should be given once a week or oftener.

Dr. Wooster Beach, in his "American Practice," says, "No class of medicines are so beneficial in consumption as vegetable emetics." He recommends an emetic powder composed of equal parts of lobelia and ipecac. But my experience is that lobelia alone is superior to the compound. The pulmonic balsam should be freely given in this form of consumption also, but I add one ounce of balsam of fir to each pint of the pulmonic balsam, heating the whole to the boiling point, so as to incorporate the two together.

SCARLET FEVER.

Scarlet fever is a contagious form of disease of children, which prevails more generally in the fall and winter than at any other season. It begins by chilly sensations and fever, also headache. On the second or third day an

eruption begins on the face and neck, which soon spreads over the whole body, in blotches. This eruption is a bright scarlet, and is simply a flush instead of raised pimples. The skin is dry and after a few days the outer skin peels off, and the throat is inflamed and sore from the start.

TREATMENT.—Keep the patient in a cool room, that is, well ventilated without draughts. Empty the bowels by warm water injections. Give a dose of liver pills; and give warm teas of ginger, pennyroyal or sage, or a combination of these three articles. If this treatment does not promptly give relief, give mild lobelia tea, in small but frequent doses, in conjunction with the other tea, till the patient vomits freely, or the skin becomes moist.

This treatment will cure every case, if the patient has a fair degree of life force and constitutional vigor.

DIPHThERIA.

This is so nearly akin to scarlet fever as to cause Dr. Paine and some other writers to treat it as a modified form of scarletina. At any rate it requires the same treatment.

MEASLES.

This form of disease is contagious, and is plainly marked by an eruption of the skin, and a tendency to inflammation of the internal membranes, and especially of the lungs.

The symptoms are much like those of scarlet fever, and the disease prevails during the same time of the year; but the eruption does not appear before the third or fourth day, and it differs from the appearance of scarlet fever flush so much that there is no mistaking it. It matters little, however, if the two should be confounded with each other, as the same treatment is recommended for each.

Both diseases are dangerous if badly treated; but if treated as here recommended, they are not dangerous. The only danger is in allowing the disease to strike in and leaving the skin fix its deadly fangs on the internal organs. Keep the eruption out, and it will soon run its course and disappear.

INFLUENZA.

This is simply acute catarrh, which affects the mucous membrane of the nose and throat. It

begins in the nose, and is announced by a fit of sneezing. Chilly sensations, followed by fever and headache, come on in regular order. These symptoms are accompanied by a painful cough.

TREATMENT.—A Russian bath or wet-sheet pack should be administered as soon as the first symptoms appear; or as soon as practicable. This should be followed with a slow but thorough emetic. Relieve the bowels by warm-water injections, and also give a full dose of anti-bilious pills. After the active symptoms have given way, give the tonic pills, every three hours during the day; but don't disturb the sleep of the patient to give medicine during the night.

LA GRIPPE.

This now fashionable disease is a malignant form of epidemic influenza, and the treatment recommended for influenza will cure the grip, as it is now called by people who are not up in French. Sometimes the influenza extends to the large bronchial tubes, and even to the body of the lungs, and the grip often does. In such case I treat the patient as I would for pneumonia, and with uniform success.

I deem it a duty to say that my observation confirms me in the opinion that antikamnia, sulphonal and kindred poisons, so largely used in cases of the affection styled *la grippe*, tend to lessen the life-force and increase the death-rate.

ASTHMA, OR PHTHISIC.

Asthma or phthisic is a periodical, spasmodic affection of the small air-cells of the lungs. It is marked by difficulty of breathing amounting at times almost to suffocation. Men are more liable to it than women, and it is worse at night than in the day. The symptoms of asthma are so well known that further description of them is unnecessary.

TREATMENT.—Professor William H. Cook says, “No agent in the whole materia medica is comparable to lobelia in the treatment of asthma.” My experience fully confirms the opinion of this eminent physician and medical author. It is more effective, however, when combined with other anti-spasmodic medicines, such as skunk-cabbage, skull-cap, blood-root, etc. The expectorant syrup (see formula) is a good remedy for asthma ; but it is greatly im-

proved by adding a strong tea of skull-cap (*scutellaria*) to it. To a pint of the expectorant syrup add two ounces of tincture of skull-cap. Give tablespoonful doses, as often as necessary, during the spasm; every hour is not too frequent.

Asthmatic patients usually suffer from dyspepsia and torpid liver, and should be treated accordingly with stomachic bitters, anti-bilious pills, etc.

SMALL-POX.

Small-pox is a very contagious disease, and was formerly regarded as very dangerous, and with good reason, for under the old form of treatment a majority of small-pox patients died. It is not a very dangerous disease when treated in a common-sense way. The author has had quite a large experience in small-pox cases, both in hospital and private practice, and he has never lost a case.

The symptoms are at first so much like those of ordinary fever or measles, that unless the small-pox is prevailing in the neighborhood, ordinary persons would not suspect its being

small-pox until the eruption appears, which is not usually until the third or fourth day, when it breaks out first on the face, and from there spreads over the body. The eruptive pimples become pustules filled with matter in about three days, and in about five days more they break. A crust or scale forms over each one, and they gradually dry up and disappear, leaving a scar, which is known as a small-pox pit.

TREATMENT.— Same as for scarlet fever and measles, but in addition bathe the face freely with diluted bromo-chloralum (Tilden's is the best), one ounce to a pint of water, and disinfect the chamber of the patient daily by sprinkling bromo-chloralum on the floor freely. Or if that disinfectant cannot be had, burn tar, sulphur and gum myrrh in the room for a half hour each day, and bathe the face with a mild solution of carbolic acid. An excellent formula is:

Carbolic acid	.	.	.	.	.	.	.	10 grains
Cider vinegar	.	.	.	.	.	.	.	½ ounce
Water	.	.	.	.	.	.	.	1 pint

An excellent way to apply this is to dip soft linen cloths in it, and lay them on the face. Another way to apply carbolic acid is to dis-

solve ten grains of it in an ounce of glycerine, and use as an ointment on the face. By pursuing this plan, the face of the patient will not be disfigured by the small-pox scars known as pock-marks. In small-pox cases the diet should consist solely of cereals, vegetables and fruits animal food of all sorts, including butter, cream and sweet milk should be avoided. Butter-milk, and sour milk well skimmed, are not objectionable.

If persons would put themselves upon a rigid vegetarian diet for a few days before being attacked by small-pox, the disease would scarcely prove more than a case of varioloid produced by vaccination. Indeed, the main advantage arising from vaccination is due to the fact that vaccinated persons usually prepare the system by dieting and other hygienic precautions for the disease, and thus it is shorn of much of its virulence.

INFLAMMATORY RHEUMATISM.

Acute, or inflammatory, rheumatism, is a very painful form of disease of the joints, accompanied by general fever of an inflammatory

type. Usually the disease attacks a knee or elbow, which soon begins to swell. Then other joints are attacked till all are affected, or the disease may shift from one joint to another before making a general assault.

The cause of this disease is obstructed perspiration, produced sometimes by exposure to draughts of cold damp air, sometimes by wearing damp clothes, and sometimes by sleeping in or occupying damp and poorly-ventilated rooms.

TREATMENT. — Give a dose of anti-bilious pills the first thing, and keep the bowels open with these pills during the progress of the disease. Give sweating teas, such as boneset, sage, pleurisy-root or pennyroyal, freely, and steam-baths or wet-sheet packs daily, until the disease gives way. The joints should be bathed in tincture of lobelia, camphor and cayenne pepper, equal parts, quite often, or wrapped in cloths wet in that compound. A light cooling diet is recommended.

CHRONIC RHEUMATISM.

Chronic rheumatism differs from the acute form in the fact that there is little or no fever

or inflammation, and it is usually confined to some particular part of the body, nor is it so painful. Lumbago and sciatica are forms of chronic rheumatism. The causes of chronic rheumatism are substantially the same as acute.

Whether the disease takes on the acute inflammatory form or the chronic, depends upon the physical condition of the person, and the degree of exposure to the causes that produce the disease. Chronic often follows acute rheumatism that has been badly treated, but it frequently comes on independently. In the milder cases there is but little pain or swelling, but simply a sense of stiffness in some joint, sometimes the knee, again it is an elbow, a wrist, a shoulder, a hip, or the lower part of the back.

The steam-bath and wet-sheet packs, are recommended for this disease by all progressive physicians, but a cool hand- or sponge-bath, with brisk hand-rubbing, should immediately follow the steam-bath or wet-sheet pack.

Keep the bowels open with anti-bilious pills, and give the following compound:

Alterative syrup (see formula on another page) .	1 pint
Fluid extract of poke root (<i>phitolacca decandra</i>) .	1 ounce
Dose, tablespoonful three times per day.	

NEURALGIA.

Neuralgia is marked by periodical pains shooting along the course of some one of the nerves of sensation. Formerly physicians did not recognize anything as neuralgia except what is known as *tic douloureux*, or ague of the face; but the word has come to apply to nerve-pain wherever located.

TREATMENT.—The chief remedy is the neuralgic pill (see formula); but usually cases of neuralgia are accompanied by torpid liver, costiveness, indigestion, general debility, etc., and should be treated accordingly. In addition to the neuralgic pills, stomach bitters, antibilious pills, etc., a vigorous course of hydropathic treatment often proves very beneficial. The Russian bath, or wet-sheet pack, followed in either case by vigorous massage (hand-rubbing) twice a week, is confidently recommended. Easily digested and very nutritious diet, plenty of fresh air, and moderate exercise, are all good remedies for neuralgia.

APOPLEXY.

Apoplexy is produced by an accumulation of blood in the head, and the symptoms are very

much like those seen in persons who have drunk some sort of distilled liquor till they have become dead drunk.

Persons having large heads, short necks, and who are stout and stocky in build, are quite liable to this form of disease after they are fifty years of age, especially if they are what is termed high-livers. The attack is usually sudden, and is often precipitated by fits of anger or sudden emotion of any sort.

TREATMENT.—Lay the patient on his back, remove his cravat, open his collar, put his feet in water at a temperature of 110°, or as hot as one can hold the hand in, and give injections of lobelia tea or tincture, whichever can be had quickest, in small but frequent doses. If the tincture is used, give half an ounce in two ounces of warm water, every ten minutes till the patient vomits or is relieved. If tea is used, half an ounce of lobelia herb should be steeped in one pint of boiling water, and inject one-eighth of this into the bowels each ten minutes till relief is obtained through vomiting, or the constitutional action of the medicine. After the spasm passes off, give a dose of anti-bilious

pills, and keep the patient on light diet, and very quiet for a few days.

DROPSY.

When there is an accumulation of water in the cellular tissues of the abdomen, or in the cavity called the peritoneal sac, the disease is called dropsy of the abdomen. When water accumulates in the sac called the pericardium, in which the heart is encased, the disease is called dropsy of the heart. When it gathers in the cavity between the brain and the membrane that encloses it, the disease is called dropsy of the brain.

The chief causes of dropsy are derangement and sluggish action of the skin and kidneys. This being true, the way to cure this disease is to restore healthy action in the skin and kidneys. But how to do that is the question on which physicians differ. In the mean time the patent medicine manufacturers make fortunes on kidney cures, some of which, if properly used, would do good, but which, used in excess and without judgment, greatly multiply diseases of the kidneys and increase their mortality. I

am sure that thousands of men and women have been led to believe that they had kidney disease by the misleading advertisements of kidney cures, whose kidneys were perfectly healthy till irritated, inflamed, overworked and broken down by the kidney cure. In other cases the kidneys are inactive, and a few doses of "Hembold's Buchu" or "Warner's Safe Kidney Cure," would do good service; but the patient is advised by the advertisement to take the medicine, not only by the bottle, but by the dozen bottles. The result is that he gets better for a while at first, and then grows worse, till death comes to his relief from the avarice of the kidney cure manufacturer.

Dropsy of the Head.

Dropsy of the abdomen is readily discovered, but dropsy of the heart or head is obscure in its symptoms. The latter is a disease of children, and is very dangerous. It usually follows a long spell of cholera infantum, or some other affection which weakens the child very much. The leading symptoms are paleness, headache, grinding of the teeth, wrinkling of the brow, bad

breath, coated tongue, nausea, restlessness, a wild look of the eye, delirium and spasms. The discharges from the bowels are of a greenish hue.

TREATMENT.—Give small doses of warm tea of lobelia, lady slipper and peppermint, fifteen minutes apart, till the child vomits freely; then give neutralizing cordial in teaspoonful to dessert-spoonful doses, hourly, till the bowels get natural in their action. Dr. Wm. H. Cook recommends injections of tincture of lobelia and cayenne pepper, in case of spasms; but I have found tincture of myrrh and lobelia still better. Hot sitz-baths, the water coming up to the waist, and the whole body wrapped in a blanket immediately after the bath, is excellent treatment, especially in cases of spasms. Wrap cloths dipped in cold water about the head, to reduce the heat, and give a tea of juniper berries and spearmint freely, to stimulate the kidneys to increased action. If this tea does not increase the flow of urine in a few hours, give a tea of buchu and uva ursi, with ten or fifteen drops of sweet spirits of nitre, every hour.

Dropsy of the Abdomen.

This disease is quite plainly marked in men ; but sometimes women are supposed to have dropsy when they are with child, and sometimes the dropsy is mistaken for pregnancy. Cases are on record of surgeons tapping women for supposed dropsy, and wounding the unborn infants with their instruments. Dr. John Mason Good reports a case in point :

“A few years ago a lady was treated for dropsy by three of the most celebrated physicians of New York, one of whom was a practitioner in midwifery, and he concurred with the rest that the woman had an encysted tumor. They purged her, blistered her, salivated her, and administered the most powerful diuretics. But the swelling continued to increase. The woman was emaciated by the treatment ; still she survived it. Suddenly she was attacked by excruciating pains, which were supposed to be the forerunners of a speedy dissolution ; but before the arrival of a single physician, she gave birth to an infant, who like its mother had withstood the whole medical warfare without fatal injury.

When there is scanty discharge of urine, loss of appetite, dryness of the skin, costiveness, general sluggishness of all the secretions and of the whole system, with gradual enlargement of the belly, it is pretty safe to conclude that the patient has abdominal dropsy, and may be safely treated for it.

TREATMENT. — The Russian or steam-bath leads all remedies in dropsy, as it produces profuse sweating and promotes permanent and healthy action of the skin; and this, say Dr. Cook, Dr. Beach and many other distinguished physicians of the progressive type, is the first and most important thing to do.

Dr. Cook recommends giving the steam-baths daily for a few days, and then every second or third day, as the patient improves. He also prescribes hot, stimulating teas during the bath, to further promote sweating. This treatment is fully approved by my own experience. The diuretic compound (see medical compounds) should be given freely, and the bowels should be kept open by the use of anti-bilious pills. The dyspepsia bitters are also recommended in this disease.

A generous diet of the more solid foods, such as Graham bread, potatoes, beef, mutton, game, etc., roasted or broiled, is recommended; but watery vegetables and fruits should be eaten very sparingly, if at all. I have known cases in which tapping for dropsy proved beneficial; but if a cure can be effected without resorting to surgery, it is a better cure, as a rule.

Dropsy of the Heart.

Hydro-pericarditis, or dropsy of the heart, as it is commonly called, is a rare form of dropsy, and it is very difficult to diagnose, as the symptoms depended upon to indicate that affection are nearly all present in dropsy of the chest, when the water is confined to the cavities of the thorax, or diffused through the cellular tissues of the lungs. In such cases palpitation and irregular and intermittent action of the heart is common, owing to the pressure upon the pericardium from the watery accumulations in adjacent parts.

Palpitation of the heart and irregularity of the flow of blood, as indicated by the pulse, often arises from derangement of the nerves;

indeed, these symptoms are quite common in dyspepsia of the nervous type. But the treatment of dropsy should be substantially the same, whether the collection of water is in the chest, the abdomen or some other part of the body.

CHOLERA MORBUS.

Cholera morbus usually comes on suddenly, and the attack is so violent that the patient is liable to die before a physician can be obtained; hence it is a wise precaution to have a remedy at hand and directions for using it. The cause of this form of disease is exhaustion of the vitality of the system; the stomach is inactive, and the food decays and becomes poisonous and irritating.

The first symptom is nausea, and perhaps vomiting. Nature is trying to relieve the stomach of its filthy load by throwing it up and thus to save the bowels from all trouble in the case.

Lobelia, in tea or tincture, or ipecac, should be given freely, accompanied by frequent and large draughts of hot water or hot ginger or pepper-

mint tea till the stomach is thoroughly cleansed. In a majority of cases the patient vomits and purges at the same time, in which event give the emetic as directed above, and follow this immediately with a compound of tincture of myrrh and capsicum, equal parts in teaspoonful doses, in tablespoonful doses of the compound syrup of rhubarb and potassa (neutralizing cordial) every fifteen to thirty minutes till relief is obtained. A hot sitz-bath and foot-bath should be administered as soon as possible. The patient should have perfect rest, and light but nutritious food for a few days, and should take the syrup recommended for dyspeptics.

HEARTBURN.

An accumulation of acid in the stomach, caused by indigestion, often produces an uneasy feeling at the pit of the stomach, accompanied by a burning sensation and general weakness, amounting even to faintness in some cases. This is the affection commonly called heartburn.

TREATMENT.—The neutralizing cordial will give prompt relief, and should be given at once

in tablespoonful doses and the dose repeated every ten or fifteen minutes till relief is obtained. A tumbler of hot water between the doses of cordial will help on the cure.

Heartburn is a form of dyspepsia and should be treated as such. (See Dyspepsia.)

FLATULENT OR WIND COLIC.

The type of indigestion (dyspepsia) which is attended by accumulations of gas in the stomach often assumes the form of flatulent colic, commonly called wind colic. It is often very painful, sometimes throwing the patient into spasms.

Neutralizing cordial is the chief remedy in this disease. In severe and obstinate cases, give tincture of myrrh, teaspoonful doses, in a tumbler of hot water every half-hour, in addition to the neutralizing cordial.

BILIOUS COLIC.

Sometimes the bile secreted by the liver and poured into the second stomach (*duodenum*), whence it should pass into the bowels and stimulate them to natural action, is thrown up into

the stomach, where it disturbs digestion and sometimes produces what is known as bilious colic. This form of colic is marked by costiveness, pain about the region of the navel, and sometimes in all parts of the belly; nausea of the stomach; and often by vomiting of bile, which is known by its greenish-yellow color and bitter taste.

TREATMENT.— Give an emetic at once, lobelia being the best, with warm peppermint tea. Then give a full cathartic dose of anti-bilious pills and an occasional dose of neutralizing cordial.

CATARRH.

Catarrh is an inflammation of the lining membrane of the nose. There is at first dryness and irritation, and as the disease progresses, there is a discharge of a thin, colorless, acrid fluid. When it becomes chronic, the discharge is thicker and often very offensive.

Catarrh is a local disease; but it is produced by constitutional causes and requires constitutional treatment.

TREATMENT.— Administer a steam-bath fol-

lowed by a cool, full bath in bath-tub or a brisk towel or hand bath and a brisk rub with a coarse towel and the dry hand once a week. Give the alterative syrup steadily and the tonic bitters. As local treatment, use the following snuff: Blood root, gum myrrh and gum Arabic, finely powdered, equal parts. This snuff should be used at least twice a day, and in bad cases oftener.

HEADACHE.

Headache is a common symptom of many forms of disease. It often originates in derangement of the stomach (dyspepsia). Sick-headache is caused by indigestion which disturbs the sympathetic nerve centres. A common cause of sick-headache is excessive use of coffee and tea, especially the former. The excessive use of tobacco often brings on fits of sick-headache. Headache sometimes comes from general irritability of the nerves; mental excitement will bring on headache in persons of nervous temperament. Women often suffer with headaches caused by derangement of the functions of organs peculiar to their sex.

I repeat my opening statement. Headache is a symptom of a disease and not a disease. It can be cured only by finding the cause of the disease and removing that.

The quickest and most effective remedy for sick-headache is an emetic, though a dose of neutralizing cordial sometimes relieves it. A hot foot-bath and a cup of valerian and skull-cap tea, taken hot, often relieves nervous headache very promptly.

INDIGESTION—DYSPEPSIA.

In Europe and America from one-half to three-fourths of the men and women, and perhaps half that proportion of children, suffer more or less from indigestion, dyspepsia. The causes of this disease are bad habits of diet, sedentary habits, vitiated air, tobacco, poisonous drugs, given in place of medicines, mental anxiety, etc.

The symptoms are varied; a sense of fullness in the stomach after meals; poor, variable or capricious appetite, sometimes craving for food which only gives distress when eaten; sour stomach; flatulence; sick-headache; nervous-

ness; dizziness; general weakness; a feeling of goneness at the pit of the stomach; a bad taste in the mouth; a white or yellowish fur on the tongue; costiveness or irregularity of the bowels; loss of sleep; melancholy, etc.

HOW TO CURE DYSPEPSIA. — The first thing to do is to clean out the stomach. Put half an ounce of lobelia herb, one drachm of Jamaica ginger and one drachm of bayberry bark into a pint cup; fill with boiling water, and set aside till it is cool. Give an ounce of this tea every fifteen minutes till the patient vomits thoroughly, giving between doses warm pennyroyal, peppermint or sage tea freely, or plain warm water. If vomiting does not follow the third dose, give a level teaspoonful of plain soda in a tumbler of warm water. After this course the patient should sleep a few hours and then take a dish of Graham gruel, potato soup, boiled milk or mutton broth, but no solid food for a day and night. Then adopt a plain diet of bread (Graham bread is best), beef, mutton, game, fish, etc. (but no pork or poultry), potatoes or such other vegetables as the appetite asks for (if they agree with you), and fruits in their

season — cooked plain ; but avoid pastries, puddings and desserts of all sorts. As a rule, coffee and tea are bad for dyspeptics, and drinking at meals is a bad habit anyway.

To tone the stomach and general system, I have found nothing better than the following :

Boneset leaves	1 ounce
Yellow poplar bark	1 ounce
Prickly ash	1 ounce
Yellow root (<i>Hydrastis Canadensis</i>)	$\frac{1}{4}$ ounce
Cinnamon bark	$\frac{1}{8}$ ounce
Water	2 quarts

Boil to one quart, strain, and add of white sugar two pounds.

Take a tablespoonful immediately before or after each meal. Take plenty of out-door exercise ; associate with cheerful people ; read cheerful books ; sleep eight hours a day ; and be regular and moderate in all things.

If the bowels remain torpid, take the following pill every night, every other night, every third night, or as often as may be necessary :

Podophyllum leptandrum	5 grains
Turkish rhubarb	10 grains
Cayenne pepper	5 grains
Pulverized lobelia seed	5 grains

Roll in extract of dandelion and divide into 25 pills.

In most cases the emetic should be repeated

fortnightly or monthly. Persevere in this treatment, and a cure may reasonably be relied upon.

PILES (Hemorrhoids).

Piles are blood tumors or congested and enlarged veins in the lower part of the lower bowel (*rectum*). The disease is sometimes caused by drastic purgatives; but generally costiveness is the cause, and poor digestion and a torpid state of the liver cause the costiveness.

Sometimes the pile tumors burst and bleed. In such cases injections of cold witch-hazel (*hamamelis*) or crane's bill (*geranium maculatum*) tea, or both together should be administered frequently.

The lower bowel should be emptied and cleansed daily by hot-water (as hot as can be borne) injections; and if there is obstinate costiveness, the colon should be flushed with warm water by means of a fountain syringe, two or three times a week. Give the anti-bilious pills in medium doses till the bowels resume their healthy and regular duty. If there are strong

symptoms of indigestion, give the stomach bit-
ters, and pay attention to the diet, as a matter
of course.

SCROFULA.

Scrofula is a constitutional form of disease which shows itself in certain glands, especially those of the neck. It is found much more often in persons of light complexion than in those of dark. Children of scrofulous parents usually have scrofula, but not always. It is not, as a rule, a very dangerous disease or very painful. Often there will be a slow and painless enlargement of a gland on one side of the neck of a child or youth, which if not disturbed will give no trouble for years; but sooner or later it is almost sure to suppurate and discharge quite freely an imperfect pus. Sometimes the gland swells rapidly, and there is inflammation and pain till the tumor suppurates and breaks or is lanced.

TREATMENT.—A few centuries ago the only remedy for scrofula known was the touch of a royal hand. This remedy was first resorted to by Edward the Confessor, sometimes called the

Monk King, who reigned over England in the eleventh century. As to the number of cases touched by him and the cures effected, there is no record. From a register kept in the royal chapel, we learn that Charles II touched 92,107 persons for scrofula, or, as it was then called, "king's evil," during his brief reign. But unfortunately there is no record of the number of cures effected by the hand of that royal profligate.

A century and a half after the death of Charles II, Dr. Cullen wrote, "We have not yet learned any practice that is generally successful in scrofula." And up to the present time the old school, or allopathic, authorities have failed to agree upon any medical remedy for this disease. Dr. Reynolds, in his elaborate and learned work on the practice of medicine, condemns iodine and other formerly popular specifics, and recommends cod liver oil and a very complete hygienic regimen. This is good, as far as it goes; but, in addition to liberal bathing, out-door exercise, fresh air and vegetarian diet, supplemented with koumiss and cod liver oil, the new school writers recommend

certain vegetable alteratives which aid the vital forces to purify the blood by stimulating the glands to increased action. The alterative syrup (see formula) is, in my opinion, an excellent compound blood-purifier. It is therefore confidently recommended in scrofulous cases.

Scrofulous tumors should have local treatment according to their character. Indolent tumors should be bathed with stimulating liniment daily; and at night apply a bandage wet with equal parts of salt water and tincture of camphor. If there is inflammation, apply a poultice of powdered slippery-elm bark wet in cold lobelia tea. When the tumor is discharging it should be cleansed daily with castile soap-suds, and treated with the healing salve, applied on a soft linen cloth.

WHITE SWELLING.

This is a form of scrofula, and should be treated as such, generally and locally. However, in the matter of local treatment, I vary to suit the peculiar character of the tumors, and their location. The scrofulous poison centres

upon some joint, usually the hip, but sometimes the knee, ankle or elbow. It is generally a very painful disease, and the pain is deep-seated as the inflammation is in the *periosteum*, or lining membrane of the bone. This is why the skin is white, even when the joint is much swollen from inflammation.

Steaming the affected joint over bitter herbs — tansy, wormwood, hops, etc., — or poulticing with the same, and bathing in the most stimulating liniments, will mitigate the pain and hasten a crisis.

DISEASE OF THE HEART.

The heart is liable to several affections, such as inflammation of the heart (*pericarditis*), enlargement (*hypertrophy*), and dropsy (*hydro-pericarditis*), rheumatism and ossification (turning to bone).

Inflammation of the heart is usually not inflammation of the heart itself, but of the membranous sac, called the pericardium, in which the heart is encased. The symptoms are pain in the region of the heart, a feeling of suffocation, difficulty of breathing, palpitation, etc.

The treatment is the same as for pneumonia, pleurisy and other forms of internal inflammatory affections.

Enlargement of the heart is a slow and insidious form of disease, which is characterized by a sensation of weight or heaviness, and dull pain, shortness of breath, general weakness, irregular pulse and poor circulation of blood in the limbs, cold feet, etc. The treatment must be constitutional, steam-baths, the alterative syrup, tonics and stimulants, good food, fresh, pure air, out-of-door life and everything else that will equalize the circulation and increase the vital force of the system.

Dropsy of the heart is an accumulation of water in the sac (*pericardium*) encasing the heart, and the symptoms are much like those of enlargement of the heart. The kidney compound and medicamentum are the remedies for this affection. The heart is composed chiefly of muscular tissue, and is liable to attacks of rheumatism. The attack is, at times, sudden, and so severe as to prove fatal at once. The treatment is the same as for rheumatism of any other part. Dr. Cook says that steam-baths

should be given daily in urgent cases, and two or three per week in mild cases. Father Kneipp recommends dwarf elder tea, rosemary wine and daily wet-sheet packs.

EPILEPSY.

Epilepsy is characterized by a sudden loss of sense, accompanied by violent convulsions. It comes on in paroxysms, which last from a few minutes to half an hour or longer, and then passes off and leaves the patient weak, but in his or her natural state otherwise. Young girls are more subject to this form of disease than any other class, and the fits usually come on in the night.

The causes are many. It is sometimes hereditary; sometimes caused by injuries to the head; sometimes, especially in children, by water on the brain. Young girls are liable to fits of epilepsy about the time they reach the critical period when they pass from girlhood to womanhood. Often it is caused by nervous derangement of the stomach and bowels. In epilepsy the patient, if standing, falls as though shot through the heart; hence the disease is

called "falling sickness." At times the patient has no warning of the coming fit, but usually a bad feeling in the head and a sensation of giddiness come on a few seconds, and sometimes a few minutes before the fit. Violent convulsions accompany the fit; the teeth are close set, and often the tongue is caught between them and badly injured; the eyes are rolled back and fixed, and the pupils contracted; there is generally frothing at the mouth, and irregular breathing. The fit varies in length from a few minutes to half an hour, during which time the patient is unconscious.

TREATMENT.—Epilepsy is set down in most medical books, and pronounced by a majority of physicians as incurable. Dr. Beach does not so regard it, nor do I, unless it is hereditary, or the result of incurable injuries to the brain. If the cause can be removed, the fits can be stopped; hence all treatment must be given with the view of removing the cause. If the patient is a girl who has taken a cold at a critical period, give her hot sitz-baths, sweating teas, emetics and woman's cordial. If the seat of the trouble is in the stomach, give the same

treatment prescribed for dyspepsia. If dropsy of the brain is the cause of the fits, give the kidney compound, medicamentum, etc.

The stomach is, in a majority of cases, the chief seat of the trouble. Says Dr. Beach, "Emetics are to be chiefly depended upon in treating epilepsy." I quote this because I endorse it. A thorough lobelia emetic, once or twice a week, is recommended. The bowels should be kept regular by the anti-bilious pills, and the stomach bitters should be given to strengthen the stomach and general system. Cheerful society, entertaining books and everything else that drives away melancholy, are good remedies for epilepsy.

ST. VITUS DANCE (Chorea).

This affection is well known yet little understood. It generally attacks young persons of weak constitution, or those whose health has been impaired by vicious habits, or by want of proper food. It affects the nerves of motion, causing a jerking and twitching of the muscles of one side, especially of the arm and leg. It usually shows itself in one of the legs, which

gets slightly lame and is disposed to drag as though partially paralyzed; then the hand on the same side becomes unsteady, and the patient finds it difficult to control its movements; and then the muscles of the face on the same side begin to twitch, and be distorted. In nearly all cases of this form of disease there is irritation, from some cause, in the stomach and bowels, or chronic dyspepsia and a constipated state of the bowels.

TREATMENT. — Cleanse the stomach, and quiet the nervous irritability by a thorough emetic. Open the bowels with anti-bilious pills; and strengthen the general system with stomach bitters and nourishing diet. Steam baths and wet-sheet packs have been known to be of great service in this disagreeable but not very dangerous affection.

INSANITY.

Insanity is a disease of the mind, or to be exactly scientific, it is a disease of the organ of the mind; and it is now generally admitted that the brain is the organ of the mind.

Extraordinary mental excitement, continued

for a considerable time, produces inflammation of the brain. This, if continued, deranges the functions of the brain, and the action of that organ becomes permanently abnormal. The manifestation of an abnormal brain is insanity. If the whole brain is involved, it is total insanity; if only one organ, or one group of organs, the patient is only partially insane. *Monomania* (partial insanity) is much the most common form of the disease.

Religious excitement is sometimes carried to such excess as to produce chronic inflammation of the organs of the brain through which the religious sentiments are manifested — the organs of veneration, spirituality, imagination, hope and fear (caution).

Financial trouble — fear of bankruptcy with its disgrace and its more serious consequences to self and family — is a common cause of partial insanity of the melancholy type. This class of monomaniacs are very liable to commit suicide. Persons who are afflicted with incurable forms of disease are apt to become melancholy monomaniacs and suicides.

Dyspepsia is a most depressing form of dis-

ease, and a quite common cause of a mild type of insanity. Epilepsy, apoplexy, neuralgia and other forms of disease which affect the nerves and brain are causes of insanity. Excessive sexual indulgence and desire, disappointment in love, impure thoughts, and the secret abuses of the sexual system, so often indulged in by the youth of both sexes, are common causes of insanity, which in the latter case resembles idiocy, from softening of the brain.

Anger, joy, fear and other emotions when greatly excited sometimes cause insanity, though generally the fit of insanity is but temporary. I firmly hold to the theory that temporary insanity is the cause of many homicides; indeed, in all cases where anger is the sole cause of the fatal act, the anger is such an overwhelming passion at the time that the intellectual faculties and moral sentiments are totally eclipsed. Destructiveness is in command, and reason and religion are unheeded, and even cautions warning of future consequences are disregarded.

The tendency to insanity, like the tendency to certain forms of disease, is sometimes an inheritance from immediate or remote ancestors.

Experts connected with hospitals for the insane divide the patients into twenty classes, basing this division on the causes of their malady. This division shows that about fifteen per cent. of insanity is regarded as hereditary; six per cent. as caused by religious excitement; ten per cent. from intemperance; five per cent. from sexual vice; business failure and fear of want, seven per cent.; disappointment in love, five per cent.; political excitement, one per cent.; disappointed ambition, two per cent.; over-exertion of the mind, one per cent.; female disease, two per cent.; mechanical injuries to the brain, one and one-half per cent.; loss of family and friends, one and one-half per cent., etc. Insanity experts are far from perfect in their field, yet their statistics approximate the truth.

Dr. Wooster Beach asserts that "derangements of the stomach and liver are the most fruitful causes of insanity."

In his work on insanity, Dr. Burrows treats this affection as entirely mental. He says: "Anatomical investigations (dissections) of the brain of insane patients who had been under my

care and who had showed the most furious symptoms of mania, showed not a vestige of disease of the brain."

Insanity is increasing at an alarming rate; but knowledge of the causes of insanity and of how to cure it is not increasing very fast. The reason why physicians do not succeed better in the treatment of the insane is that they do not understand the science and philosophy of the relations existing between the body and the mind, and especially of the intimate and important relations of the brain and mind.

The threefold science of physiology, phrenology and psychology must be much better understood by physicians than it is before insanity can be intelligently and successfully treated by them.

Dr. McNair says that "the treatment which has been used in our public institutions for the insane during the past forty years would cause sane people to become mad." The leading remedies that have been relied upon are, he says, "bleeding, cupping, blistering, applying ice to the head; and in cases where it is supposed that religion was the cause attempts were

made to demoralize the patients by associating them with the wicked and licentious."

This was written thirty years or more ago, since which time a more humane, if not a more scientific treatment has been adopted in most of the hospitals and asylums for the insane; but the straight-jacket, the cold shower, solitary confinement and other brutal forms of treatment are still resorted to in some institutions.

Dr. Benjamin Rush, distinguished alike as a statesman and physician during the Revolutionary period of this country, condemned all harsh or unkind treatment. "The law of kindness should," he says, "prevail. The physician should never contradict the patient or do anything to wound his feelings. He should direct the mind from the subjects upon which they are deranged by introducing subjects of another and more agreeable nature." He recommends entertaining books and amusements.

Dr. Burton recommends the reading or telling of stories to hypochondriac patients, especially Bible stories.

Music is recommended by the best writers on insanity, as a good remedy. Luther said, "Next

to theology I give the highest place to music, for the cure of anger, melancholy, tribulations and evil thoughts." And Dr. Rush speaks of a patient of his who was cured of a fit of madness by hearing a song sung in a country church. His disease, he said, went off in a flood of tears.

Where the causes of the insanity are mental, such as religious frenzy, disappointment in love, ambition or business, the recommendations of Dr. Rush and other writers given here, are excellent. But if dyspepsia or some other form of disease of the physical system is the cause of the derangement of mental faculties, the cause must be removed by proper medical treatment. At the same time it should be remembered that though the cause is physical, the disease is mental as well as physical; and the physician while healing the bodily ailments must, at the same time, minister to the diseased mind. Anti-bilious pills and amusing anecdotes; lobelia emetics and laughable conundrums; and stomach bitters and side-splitting stories work together admirably in cases of this sort. In fact, the physician who is always cheerful, jolly and full of amusing anecdotes and funny conun-

drugs and stories, is more successful, in all forms of chronic diseases especially, than the dry and dignified doctor of even superior skill.

This is all I am impressed to say about insanity. Indeed the varieties of the malady and the causes are so numerous that it is impracticable to go into detail, nor is it at all necessary after what I have said here.

CHAPTER IV.

DESCRIPTIONS OF LEADING MEDICINES.

THE distinguished Dr. Wooster Beach, author of "The American Practice of Medicine," and a member of more medical societies in this country and Europe than any other American physician, says: "Agents used in the treatment of disease are principally derived from the vegetable kingdom, which abounds in medicinal productions of the choicest kind, and shows how ample is our vegetable *materia medica*, and how adequate to all needful purposes. How much more natural is it to look to the field and forest for plants and roots to cure our complaints, than to dig in the bowels of the earth for certain metals, which prove poisonous and destructive."

The author has, since he studied chemistry and physiology, held to the view that the vegetable kingdom contains all the medicine that

man needs, and that, although there are mineral elements in the composition of our bodies, those elements must be drawn from the earth by plants and incorporated into them before they can be appropriated by the animal economy, either as food or medicine. We get lime for the bones chiefly from milk and other forms of animal food, but the animals get it from the grasses they eat. We get silica from unbolted wheat bread. The wheat gets it from the soil, but we could not supply our bodies with the silica they need by eating clay; nor can we get iron into the blood by taking carbonate of iron, muriatic tincture of iron, or even by drinking mineral water. In the light of science we should abandon the superstitions which enthralled our fathers and mothers; and the idea that minerals can be appropriated by our systems as food or medicine, without first passing through vegetable forms, is an exploded superstition.

These remarks seem to be appropriate here, but without extending them further we will proceed to describe some of the leading medicines which the author has used in his private

practice so long and so extensively, that he can speak of them with confidence based on personal observation and experience.

Lobelia Inflata.

Lobelia gets its name from the botanist Lobel, who first described it and classified it. It is a biennial plant, growing in all parts of this country. The leaves, flowers and seeds are all medicinal. It can be found in all drug stores, but as it deteriorates and loses its virtues by age, it is important that it be fresh.

Dr. Beach and some other medical authors say that lobelia was used as a medicine by the Indians before this country was discovered by Columbus. Be that as it may, Dr. Samuel Thompson was the first to introduce it to public notice as a medicine, which he did in the early part of the present century. He gives it the post of honor in his *Materia Medica*, and he declares it to be the greatest medicine ever discovered. He vigorously defends it against the charge, made by old-school doctors, that it is a poison. "This charge is," he says, "to be accounted for on the ground that they have no

knowledge of anything in their system capable of producing a powerful effect upon the sick except what is poisonous, and they saw that lobelia produced effects which astonished them. Some of them said that if it did not cause immediate vomiting, it was certain death. But it is now pretty well known that there is no death in it; but, on the contrary, there is no vegetable more harmless in its effect on the human system, and none more powerful in removing disease and promoting health. I have given it to children one day old, and to persons of eighty years. As to the quantity to be given at a dose, the most important thing is to give enough to produce the desired effect. If too little is given, it will worry the patient and do but little good; if more is given than is necessary, the surplus will be thrown off, and it is only a waste of medicine." Dr. Thompson gives the medicinal properties of lobelia as "emetic, stimulant, expectorant and diaphoretic."

Prof. William Paine, M.D., in his book entitled "New School Remedies," published in 1886, says: "There is perhaps no remedy introduced into the *materia medica* within the last

quarter of a century, that occupies so prominent a position, and serves such a valuable purpose as that of the *lobelia inflata*. Although it does not seem to possess specific power over any special tissue of the body, yet its general influence over the entire organization is such as to render it of vast importance. It is of great value in asthma ; it is of much service in bronchitis ; and in pneumonia it is almost a specific. It is quick and energetic as an emetic, anti-spasmodic, diaphoretic and relaxent. It will relieve a vitiated stomach, reduce the action of the heart, and relax the entire system ; hence it may be employed in a great variety of diseases.”

The author has used lobelia as a leading remedy for forty years, and he endorses all that Dr. Thompson and Professor Paine say about it in the extracts from their books quoted here. It is a medicine of great power, of wide application, and entirely safe, even in the hands of the ignorant. It is a medicine and not a poison.

Podophyllum Peltatum.

The common name for this vegetable is May-apple, but it is sometimes called Mandrake. It

grows in all parts of the United States, and all country people are familiar with it. It flowers in May and bears a single apple, which resembles a lemon in shape and color. The fruit is slightly alterative, but the root is the part which is used as a medicine.

Dr. Beach gives its properties as "purgative, anti-bilious, anthelmintic, hydragogue and anti-dyspeptic." He says: "We have found this root very valuable in many inveterate chronic diseases, especially venereal, scrofulous, bilious, dyspeptic or chronic affections of the liver, dropsy, etc."

"The podophyllum," says Dr. Miles, "is peculiarly calculated for a *cathartic*, extending its influence through every part of the system; touching every gland. It is especially serviceable in dropsical cases and intermittents."

"I find it," says Dr. Waterman, "to act admirably in stubborn cases of dropsy, obstructed menses and diseases of the liver and kidneys. It seems to act upon all the secretions and to increase the strength of the system."

Dr. Annebil calls it "the king of roots."

Dr. Cook says: "Podophyllum is a complete

substitute for mercury. I am convinced that if the profession would divest themselves of their blind prejudices in favor of the mineral and make a trial of this substitute, it would be a happy event for mankind. Their humanity should be a sufficient inducement for this, because after having its effect it passes off leaving the system free; whereas mercury fastens upon the bones and other tissues and remains like a corroding cancer."

These opinions are in line with the author's experience in the use of this medicine. Podophyllin is a concentrated active principle of podophyllum. It does not contain all the medical properties of the root; hence, I prefer to use the pulverized root or the tincture of the root. I use it in combination with other and less vigorous cathartics.

Dandelion (LEONTODON TARAXACUM).

The dandelion is a well-known plant in America, Europe and Asia. The leaves and roots are medicinal, the properties being cathartic and diuretic. It is mild, yet effective in its action upon both the liver and kidneys, and is

valuable in combination with more active medicines. It may be taken in the form of tea, but the extract is generally used by physicians.

Black Root (*LEPTANDRIA VIRGINICA*).

This is an American plant which has been much used as a physic. The root is the part used, and it should be dried before being used. It may be given in the form of tea, or powder. In small doses it is a mild laxative and good for inaction of the stomach, bowels and liver. In large doses it is a vigorous cathartic, but it does not leave the bowels debilitated. It is recommended in cases of chronic dyspepsia attended by costiveness. King's "American Dispensatory" recommends it very highly in bilious and typhoid forms of fever and also in leprosy.

Butternut (*JUGLANS CINEREA*).

The butternut or white walnut tree is known throughout this country. During the War of Independence imported drugs became scarce, and the physicians used the bark of the butternut tree as a substitute for calomel. It would

have been well if they had continued its use and not gone back to the use of calomel. It is an excellent cathartic, acting upon the stomach and liver so as to stimulate them to healthy action. It is commonly used in the form of an extract made from the inner bark of the tree.

Peruvian Bark (CINCHONA CALISAYA).

The cinchona tree is a native of Peru and the bark being the part used as a medicine, it is called Peruvian bark. Its medicinal properties were first brought to the notice of Europeans by Roman Catholic missionaries, about 1640. The physicians opposed its use for some time and spoke of it in derision as "Jesuit's bark." It is a powerful tonic and stimulant. As a tonic it has no equal; hence it is the standard remedy for chills and fevers and some other periodic forms of disease.

Sulphate of quinine is obtained from Peruvian bark, and is, perhaps, its most active principle. But there are other medicinal properties in it besides quinine, which are of considerable value, and which modify the action of the quinine; hence the bark is held to be superior to the

quinine, yet it is now not much used, chiefly because the dose is so large.

There is a just, yet a mistaken, prejudice against quinine in the minds of many persons. This statement may seem contradictory, but it is not. Physicians abused the use of quinine in two ways, by giving it at wrong times and also in too large doses. In these two mistakes they often do much harm and create prejudice against the medicine, which ought to be against the physician. Ten, twenty, thirty and even sixty grains of quinine are given at a single dose. These would be proper doses of the Peruvian bark; but they are enormously too large where this concentrated active principle, quinine, is used. The author's dose ranges from one to five grains, five grains being given on rare occasions only. And he never gives quinine when the system is full of morbid matter. The rational, scientific course to pursue in malarial fevers is to first cleanse the stomach with an emetic; secondly, unload the bowels by a cathartic and then follow with tonics — Peruvian bark or quinine combined with salicin and cayenne pepper. To give tonics before

cleansing the system and arousing the liver is to lock up the impurities and prolong and aggravate the disease.

Salicin.

Salicin is the concentrated active principle of swamp willow bark. It is sometimes called American quinine, and it is an excellent tonic, though milder in its action than quinine and different from it in this: quinine acts chiefly upon the nerves of motion, while salicin acts mainly on the nerves of sensation.

Salicin is as near a specific remedy for neuralgia as quinine is for ague.

Dogwood (CORNUS FLORIDA).

The dogwood tree is known in most parts of this country. It grows from fifteen to thirty feet high, and bears a small red berry of a pleasant though bitter taste. The medicinal virtues lie in the berries, and also, and indeed chiefly, in the inner bark. It is a fine tonic and astringent. It is especially adapted to typhoid and other low types of fever and in chronic dyspepsia.

This medicine should be used in its crude form as the active principle has not been successfully extracted from it. The cornine sold by druggists seems to possess very little virtue as a tonic. An extract made by boiling the bark till the strength is out and then boiling the tea till it is the proper consistency for pill mass is a very good way to prepare this medicine.

The berries or bark, in whiskey, make a popular bitter in some sections.

Boneset (EUPATORIUM PERFOLIATUM).

Boneset is a common plant throughout the United States, growing on low grounds and flowering in August and September. A tea of boneset leaves, drank warm, relaxes the system and produces sweating and vomiting. Taken cold, it is a tonic and does not produce nausea or perspiration. It is a most valuable medicine in fevers, especially typhoid and typhus, and also in dyspepsia and general debility.

Cayenne Pepper (CAPSICUM ANNUM).

Cayenne pepper is a most valuable medicine. King's Dispensatory says: "Capsicum is a pure,

energetic, permanent stimulant. The infusion is much used in colds, catarrh, hoarseness, etc. In dyspepsia it stimulates the nerves of the stomach, promotes the secretion of the digestive juices and assists the peristaltic motion of the bowels. It forms an excellent addition to quinine in intermittent fevers, and it has been used successfully in Asiatic cholera. Combined with salt and vinegar and water it will stop vomiting. Capsicum may be used in all cases of diminished vitality."

Dr. King adds this further testimony to capsicum in his Dispensatory: "It will in many instances arrest hemorrhages after parturition (childbirth) promptly."

My experience in the use of cayenne pepper enables me to fully endorse the high estimate given of its merits by Dr. King. It is the most powerful stimulant I have ever used and it is perfectly safe in all cases. I am sure that I have saved life with it in cases of cholera, cholera morbus, congestive chill and hemorrhages.

The cayenne is a native of Africa, but can be grown in this country. The common red

pepper is a good substitute for it, and in cases where the cayenne burns the stomach so as to be painful, the common pepper, or the Mexican *chile calarow*, a very mild variety of pepper, may be substituted.

In urgent cases where immediate effect is desirable, pepper should be given in the form of tea or tincture. The compound tincture of capsicum and myrrh, commonly called No. 6, is better in most cases than cayenne alone. To take it in sweet milk will prevent the severe burning of the mouth and throat which renders this medicine unpopular. In ordinary cases, where there is no hurry, pepper should be given in capsules, to prevent its burning the mouth.

Ginger (ZINGIBER).

Ginger is an Arabian plant. The root is so extensively used as a condiment, as well as a medicine, that no description is necessary. It is next to cayenne pepper and myrrh in its rank as a pure, safe and powerful stimulant. It is used in the form of tea, but the essence of ginger diluted with hot water is just as good, and more convenient. It is good for flatulent

colic, as it expels gases from the stomach and bowels, and it is excellent in cases of diarrhea. Ginger and peppermint go well together, in cases of colic or diarrhea.

Pleurisy Root (*ASCLEPIAS TUBEROSA*).

Pleurisy root grows in gravelly soils through the southern and central States, and is a well-known ornamental as well as medical plant. Its root is used in the form of a tea to produce sweating, and it is very fine for that purpose, hence it is a good remedy for pleurisy, pneumonia, colds, etc. "It is useful in all lung complaints," says Dr. Beach.

Elecampane (*INULA HELENIUM*).

This is a well-known plant which is found in meadows, pastures and by the roadside, in this country and Europe. It is good for all forms of lung disease. We use it in our lung balsam.

Skunk Cabbage (*ICTODES FETIDA*).

This plant grows in swampy places in all parts of this country, and its root is one of the best remedies for asthma, bleeding at the lungs, spasmodic cough, etc., that we have.

Spikenard (*ARALIA RACEMOSA*).

Spikenard is well known throughout America. The root has a most pleasant balsamic flavor, and is possessed of fine stimulating and healing properties. Used in tea, tincture or syrup it is good for all lung affections, and it is used by some botanic physicians for gout.

Hoarhound (*MARRUBIUM VULGARE*).

This is a wild plant with which all country people are familiar. As a medicine it is used chiefly for coughs, colds, etc. But it is good in asthma, and also in bronchitis and consumption.

Bloodroot (*SANGUINARIA CANADENSIS*).

This plant grows in the woods all over this country, and is sometimes called "puccoon root." It is a powerful alterative or blood purifier. It is also an emetic in large doses, and one of our best expectorants. It is useful in scrofula and other forms of disease, arising from weakness of the organs of secretion, and this class of organs includes the liver and kidneys. It is good in consumption and bronchitis.

Yellow Dock (*RUMEX CRISPUS*).

This is an American plant of considerable value as a blood purifier. It is especially good in scrofula. The root is the part used, and it may be given in the form of a tea, syrup or tincture. It is rarely given alone, but in combination with other alteratives.

Burdock (*ARCTIUM LAPPA*).

This is also a native American plant, which is widely known. It is also an excellent alterative, almost, if not entirely as powerful as the yellow dock. It is recommended by Dr. Beach as a remedy for rheumatism, and Dr. Thornton recommends it in cases of dropsy. Both the docks enter into our alterative syrup.

Queen's Root (*STILLINGIA SYLVATICA*).

This is a common plant in the Southern States, which, according to the "American Dispensatory," is the most powerful alterative known. We cannot fully endorse this, yet we regard it as a very powerful blood purifier. It is especially adapted to skin diseases, and it is good for scrofula and syphilitic affections.

Yellow Root (*HYDRASTIS CANADENSIS*).

Common to the forests of all parts of this country. "This root is a powerful tonic," says Dr. King, and he further says, "It is successfully administered in dyspepsia, chronic affections of the mucous coat of the stomach and other organs, catarrh, erysipelas, intermittent, remittent and typhoid fevers, torpid liver, etc."

Dr. King is correct, according to our experience, and it is also good as an external remedy for ulcers, cancer, etc.

Prickly Ash (*XANTHOXYLUM FRAXINEUM*).

The prickly ash bush or shrub grows in various parts of America, from Virginia to Canada, and east of the Mississippi. The berries and bark are both medicinal. It is a mild stimulant, a good tonic, and it also possesses alterative properties. It is good for dyspepsia and general debility.

Gentian (*GENTIANA LUTEA*).

Gentian root comes from Southern and Central Europe, and is a popular bitter. It strengthens the stomach when it is weak, and

improves the appetite ; it is therefore good for chronic dyspepsia. We use it in all cases of debility of the stomach, bowels and liver.

Yellow Poplar (*LIRIODENDRON TULIPIFERA*).

The yellow poplar is a tree well known in most parts of this country. The inner bark is aromatic, stimulant and tonic, and is a good bitter in chronic dyspepsia and general debility.

CHAPTER V.

MEDICAL COMPOUNDS.

THERE are certain medicines which produce better results when compounded together than they do when given singly. The following compounds are among those which the author has used in his practice until he is prepared to recommend them to his readers as reliable. They are nearly all original; yet he freely acknowledges that some of them are simply improvements on prescriptions of eminent medical authors, whose works constituted his text-books as a student and practitioner. Among those to whom he is most deeply indebted, are Prof. Wooster Beach, author of "The American Practice of Medicine"; Prof. Alva Curtis, author of "The Physio-Medical System of Practice"; Prof. John King, author of "The American Dispensatory," "King's Family Physician," etc.; Prof. William Paine, author of "Paine's

Practice of Medicine," "New School Remedies," and other works; and Prof. William H. Cook, author of "Cook's Handbook of Medicine."

Pulmonic Balsam.

Skunk cabbage (<i>ictodes fetidus</i>) root . . .	1 ounce
Elecampane (<i>inula helenium</i>) root . . .	1 ounce
Hoarhound (<i>marrubium vulgare</i>) . . .	1 ounce
Bloodroot (<i>sanguinaria Canadensis</i>) root . .	$\frac{1}{2}$ ounce
Wild cherry (<i>prunus Virginiana</i>) bark . . .	1 ounce
Water	4 quarts

Boil to two quarts, strain, and add sugar four pounds. Bring to a boil to dissolve the sugar. When cool, add tincture of lobelia one ounce.

Dose, table-spoonful.

Stomach Bitters.

Yellow poplar (<i>liriodendron tulipifera</i>) bark . .	1 ounce
Yellow root (<i>hydrastis Canadensis</i>) root . .	1 ounce
Prickly ash (<i>xanthoxylum fraxineum</i>) bark . .	1 ounce
Gentian (<i>gentiana lutea</i>) root	$\frac{1}{2}$ ounce
Cloves	$\frac{1}{2}$ ounce
Wine	1 quart

Dose, table-spoonful after each meal.

Those who object to wine are recommended to have the above medicines ground or pulverized finely, and mixed with four ounces of pulverized sugar, and take half-teaspoonful doses in a wineglassful of water.

Tonic Bitters.

Swamp willow (<i>salicin</i>) bark of root	. . .	1 ounce
Gentian (<i>gentiana lutea</i>) root	. . .	1 ounce
Peruvian bark (<i>cinchona</i>)	. . .	1 ounce
Boneset (<i>eupatorium perfoliatum</i>) leaves	. . .	1 ounce
Quakenasp (<i>populus tremuloides</i>) bark	. . .	1 ounce
Wine or whiskey	. . .	1 quart

Dose, table-spoonful.

Alterative Syrup.

Yellow dock (<i>rumex crispus</i>) root	. . .	1 ounce
Burdock (<i>arctium lappa</i>) root or seed	. . .	1 ounce
Sassafras (<i>laurus sassafras</i>) bark of root	. . .	1 ounce
Queen's root (<i>stillingia</i>)	. . .	½ ounce
Bloodroot (<i>sanguinaria Canadensis</i>) root	. . .	½ ounce
May apple (<i>podophyllum peltatum</i>) root	. . .	½ ounce
Water	. . .	4 quarts

Simmer over slow fire. To two quarts add four pounds sugar.

Dose, table-spoonful three times per day.

Neutralizing Cordial.

Turkish rhubarb, pulverized	. . .	1 ounce
Golden seal (<i>hydrastis Canadensis</i>) root, pulverized	. . .	½ ounce
Cinnamon, bark	. . .	½ ounce
Peppermint, leaves	. . .	½ ounce
Cloves	. . .	½ ounce
Brandy or alcohol	. . .	1 quart

Let it stand three days, shaking frequently. Express the tincture with strong pressure; then break up the cake, and add one quart of hot water and drip from a linen bag. Add carbonate of potassa, one ounce, and refined sugar, two pounds.

Dose, dessert-spoonful to half a wineglassful.

Woman's Cordial.

Black cohosh (<i>macrotys racemosa</i>) root	1 ounce
Lady slipper (<i>cypripedium pubescens</i>) root	½ ounce
Boiling water	1 quart

Keep just below boiling heat one hour ; then strain and add two pounds of sugar.

Dose, table-spoonful.

Kidney Compound.

Queen of the meadow (<i>eupatorium purpureum</i>)	1 ounce
Juniper berries	1 ounce
Dwarf elder (<i>sambucus</i>) bark	1 ounce
Spearmint	1 ounce
Water	2 quarts

Boil to one quart, and add sugar two pounds.

Dose, table-spoonful to half a wineglassful, three times per day.

Medicamentum.

Medicamentum is an old Dutch remedy for stone in the bladder and chronic disease of the kidneys and bladder. It is an excellent medicine, as I know by large experience in its use. Imitations of medicamentum can be found in almost any drug-store ; but I have never found the genuine article on sale anywhere, hence I make it for my own use after the original formula, namely :

Sulphur	1 pound
Oil of turpentine	1 pint
Oil of amber	4 ounces

Put all into a strong junk bottle; put the bottle in an iron pot that will hold one and a half or two gallons, and fill the pot with sand as high as the compound comes up in the bottle. Heat the pot till the medicine boils, and keep it boiling four hours. Set off till it is cool. This process causes the sulphur, turpentine and amber to unite and form a chemical compound of a rich chrome-yellow color, which acts specifically and promptly, yet mildly, upon the urinary organs.

The dose is from five to twenty drops; and the best way to take it is to drop it on a lump of sugar, and let the sugar dissolve in the mouth, or drop it on powdered sugar. Either form of sugar will readily absorb the medicamentum. As a rule, one dose per day, or two or three per week, is sufficient.

Vermifuge.

Oil of wormseed (<i>chenopodium anthelminticum</i>)	$\frac{1}{2}$ ounce
Castor oil	2 ounces
Oil of anise	$\frac{1}{8}$ ounce
Simple syrup	2 ounces

Warm to blood heat, and shake the bottle before giving.

Dose for an adult, dessert-spoonful, (children, according to age) twice per day for two or three days. Then give a dose of anti-bilious pills.

Tapeworm Syrup.

Wormseed oil	$\frac{1}{2}$ ounce
Pumpkin seed oil	$\frac{1}{2}$ ounce
Simple syrup	2 ounces

Dose for an adult, dessert-spoonful; for children, according to age. To be given on an empty stomach, and followed in twelve hours with a full dose of anti-bilious pills.

Expectorant Syrup.

Skunk cabbage (<i>ictodes fœtidus</i>) root	1 ounce
Bloodroot (<i>sanguinaria Canadensis</i>)	½ ounce
Lobelia seed	½ ounce
Cider vinegar	1 pint

Keep in moderately warm place three days, then strain and add simple syrup, one pint.

Dose for an adult, teaspoonful; children, according to age.

Anti-Bilious Pills.

Podophyllum peltatum (May apple)	¼ ounce
Leptandria Virginica (black root)	¼ ounce
Rhubarb	¼ ounce
Extract dandelion	¼ ounce

Make one hundred pills.

Dose, from one to three.

Tonic Pills.

Peruvian bark	¼ ounce
Quinine, sulphate	50 grains
Cayenne pepper	20 grains
Extract of boneset	60 grains
Extract of wormwood	60 grains

Make fifty pills.

Dose, one to three.

Neuralgia Pills.

Salicin	1 drachm
Extract lady slipper (<i>cypripedium</i>)	20 grains

Add extract dandelion sufficient to form pill mass, and divide into twenty-five pills.

Give one pill every two or three hours till relief is obtained.

Healing Salve.

Balsam of fir	. . . . .	1 ounce
Gum camphor	. . . . .	½ ounce
Mutton (suet) tallow	. . . . .	4 ounces

Melt together over a slow fire till thoroughly mixed.

This is the best healing salve I have ever used.

Ointment for Skin Disease.

St. John's wort (<i>hypericum perforatum</i>) blossoms and leaves	. . . . .	1 ounce
Burdock root	. . . . .	1 ounce
Bitter sweet root	. . . . .	1 ounce
Sweet oil	. . . . .	8 ounces

Simmer all together one hour; strain while hot.

This ointment is a specific for scald-head (*tinea capitis*) and various forms of diseases of the skin.

Stimulating Liniment.

Oil hemlock	. . . . .	1 ounce
Oil red cedar	. . . . .	1 ounce
Oil sassafras	. . . . .	1 ounce
Oil turpentine	. . . . .	1 ounce
Camphor gum	. . . . .	1 ounce
Cayenne pepper	. . . . .	1 ounce
Alcohol	. . . . .	2 quarts

Useful in chronic rheumatism, neuralgia, etc.

CHAPTER VI.

WATER AS A MEDICINE.

WORCESTER'S Dictionary says that "medicine is a drug or other substance used as a remedy for disease." Water is a substance which has been used as a remedy for disease quite largely during the past half-century. It is not a poison, hence old-fogy doctors were violently opposed to its use and they denounced "Water-cure" as a system of quackery. The hydropathic physicians persisted, however, in curing patients whom the allopaths had failed to cure, and also many whose health had been badly damaged by poisonous drugs. Water-cure establishments were founded in various parts of this country and Europe, they were liberally patronized, did much good and were very profitable institutions. Not being able to crush the water-cure heresy, and learning that there was money in it, members of the regular old school began to fall into line and buy or

build "sanitariums" for the treatment of chronic disease. They advertise to give all varieties of baths; but they also give all sorts of "officinal" drugs. Water is but an auxiliary in the treatment, indeed hardly that, as baths are usually given in a perfunctory manner, and without much science in their prescription or skill in their administration. Under this *régime*, water as a medicine does not and cannot perform the cures and arouse the popular enthusiasm it once did.

Recently a great water-cure revival has been inaugurated in Bavaria. The Reverend Sebastian Kneipp, a Catholic priest, has become world famous as a healer of bodies as well as a *curé* of souls. His chief remedy is water, but he uses, also, quite a number of excellent botanic medicines, but no poisonous drugs of any sort. This now famous man has written a book "My Water-Cure," in which he tells us that, when a student in 1849, he was given up to die by the most eminent physicians. He was obliged to abandon all hope of usefulness in this life. But a book on "water-cure" fell into his hands. He read it, and at once began to follow its direc-

tions. He says: "At first this little book was the trifle to which I clung; soon it became the staff which supported me; to-day I acknowledge it to be the life-boat sent to me by a merciful Providence at the right time, the hour of my extreme need."

Father Kneipp is the parish priest at the small out-of-the-way village of Warishofen, where he would have lived and died in obscurity but for his success in curing people who came to him in despair, their physicians having pronounced them incurable; but his success as a hydrobotanic physician has made him famous and has converted the village of Warishofen into a veritable Mecca of Hygia, to which pilgrims from all quarters of the globe wend their way in search of that greatest earthly boon, health. Father Kneipp has never sought to have people come to him to be treated; but, on the contrary, he, at the first, often turned them away and refused to prescribe for them, especially if they were rich people, as such could get treatment elsewhere, but the poor he could not refuse to cure. After a time he was strongly impressed that it was his religious duty to cure the dis-

eases of the body as well as to give spiritual advice. He learned from the gospels that Jesus Christ not only preached the gospel, but healed the sick. Henceforth he prescribed for all who came to him for advice ; and they came by hundreds, and thousands and tens of thousands ; and his success in curing the people has been, and is still, one of the wonders of the century.

He was denounced as a quack and humbug for years by the physicians ; but his fame is now so well established that doctors dare not denounce him or his manner of treating the sick. Indeed, many of them are establishing “ Kneipp Water-Cures,” and coining the old priest’s fame into money.

Father Kneipp’s system of water treatment is not what would be called very heroic ; yet it is very thorough. The wet-sheet pack stands at the head of his prescriptions ; and in this he is certainly right. Wet compresses are also highly recommended by him ; and again he is right. The shower-bath, steam-bath, sitz-bath and full bath are all recommended, also various forms of local applications of water. He condemns the application of ice to any part of the human

body ; and he uses very cold baths only on persons of vigorous constitution.

In speaking of the other remedies which he uses, he says: "Those who inspect all the articles in my apotheca will see at once that they, like the water applications, have a three-fold aim, that is, to dissolve morbid matters in the interior, to evacuate them, and then to strengthen the organism. . . . Plants of doubtful effect, or those producing the least unfavorable effects, and, *above all, poisonous plants, I have put aside on principle.*"

If the physicians who are founding "Kneipp Water-Cures" will conscientiously and strictly adhere to this rule of the wise priest-physician they will do the people great good. But that is hardly to be hoped for

The water-cure treatment in its most effective forms can be applied at home ; and it were well for the people generally to know how to apply it.

The Wet-Sheet Pack.

A coarse linen sheet should be used for a pack, but in the absence of that use heavy cotton.

Dip the sheet in moderately cold water and spread it upon a bed or cot, with a heavy woollen blanket on the mattress. Place the patient on his back in the centre of the bed, and wrap him from neck to feet, with the sheet first and then with the blanket, bringing the ends of both up over the feet and carefully tucking them under. Put one or more heavy comforters over all and let the patient lie quietly in the pack for an hour, or if comfortable an hour and a half. Then uncover the chest and arms and go over them briskly with the hand frequently dipped in cool water, and followed with a dry crash or linen towel. Thus in sections uncover and bathe the whole body. If strong enough the patient may now dress and take a walk, if not, let him remain in bed with light covering.

This treatment is very effective in fevers and also in rheumatism. It must not be given in measles or other eruptive forms of disease.

The Vapor-Bath.

A bath-box is best, but a good vapor-bath can be given as follows: Set a pan of water on an iron trivet or improvised wire frame; place under-

neath a lighted alcohol lamp; then set over all a chair with a perforated seat; or in place of a lamp use heated bricks or stones in a pan of water to raise steam. Seat the patient in the chair, and wrap a blanket about him and the chair to confine the steam. The feet may be placed in hot water, or brought up on a rung of the chair. The patient should stay in the bath until he sweats freely, but not longer than ten or fifteen minutes after the sweat starts. A moderately cold bath, or if the vitality is rather low, a cool bath should follow immediately. If you have no regular bath-tub the patient may sit down in a large wash-tub half full of cool water and have an attendant apply the water to the upper parts of the body; or wrap a wet sheet about the patient. The cold bath must not last more than thirty seconds to a minute, and the patient should be dried off with a linen sheet or towels at once and rubbed briskly with the hand of the attendant. This form of bath is an excellent remedy for chronic rheumatism, all internal inflammation of the lungs, pleura, liver, kidneys, stomach, bowels or any mucous membrane. The author has found it of

great service in the treatment of catarrh and bad colds.

The Sitting- or Sitz-Bath.

For this form of bath a sitz bath-tub is desirable, but an ordinary wash-tub will do fairly well, as the patient simply sits down in water, cold or hot as the case may require, with the feet in a foot tub, and a blanket wrapped about the whole for protection against the air. The hot sitz-bath is an excellent remedy for colds; if taken in the first stage, it will break up a cold at once. It is good for lumbago, inflammation of the kidneys or bladder, and women who suffer from irregularities of functions peculiar to their sex will find great benefit from its use. The cold sitz-bath is seldom given except after a hot bath of some sort; yet in cases of chronic or acute inflammation of the brain, it is a powerful remedy. Violent fits of insanity have been cured by the cold sitz-bath.

The Fomentation and Compress.

Where there is congestion of the blood in the lungs, pleura, liver, spleen, stomach, bowels,

kidneys, bladder or any other internal organ or part, the hot fomentation should be applied. This consists of a flannel cloth folded to a considerable thickness, wrung out of hot water and applied over the affected part. Apply as hot as the patient can bear, cover with a dry blanket, and change as often as every five minutes. Keep this up till the patient is relieved.

When there is inflammation instead of congestion of an internal organ, fold a linen towel to the proper size and shape to cover the affected part, wring it out of cold or cool water, lay it on the naked skin and secure it in place with a dry bandage. Change as often as the compress gets dry or very hot.

CHAPTER VII.

ELECTRICITY AND MAGNETISM.

ELECTRICITY is the force which prevades all matter and produces all physical phenomena. What astronomers call centripetal and centrifugal forces are undoubtedly the negative and positive currents of electricity. Chemical affinity is another form of electric force and all forms of vegetable life are dependent upon electricity for their origin and growth. The sap of a tree or plant is its blood, and this life-current circulates through every fibre of its organism by virtue of electric force. Animal organic life in all its varied manifestations—from the lowest to the highest, from brute to man—is due to electric action on a higher plane than the mineral or vegetable. Electricity found in the domain of the human organism is called magnetism, and it seems to be much finer in quality and more subtle in action than that found in the domain of the mineral and vegetable king-

doms. It is the same, yet different. Whether or not electricity evolved by chemical action or friction can be correlated into magnetism by the human system, and cure disease by acting in harmony with the native life force is a question still open for discussion among scientists. I am in doubt on the point whether the benefits accruing from the use of electricity in chronic forms of disease are due to the fact that the electric current supplements the magnetic force or to the fact that it simply acts as a mechanical or medicinal stimulant. That electricity applied by the battery does sometimes aid in cures I am quite sure.

That magnetism is a powerful agent in the treatment of disease, I know, both by observation and experience. I have made cures with it; and I have seen cures performed by others which far surpassed my own powers, and which I could hardly have believed possible had I not been an eye-witness.

Healing by magnetism is not a new art. History, both sacred and profane, contains records of persons in various eras and countries who cured the sick by the magnetic touch.

Before science had dealt with the subject such cures were attributed to spiritual agencies and were regarded as miracles. I am not prepared to deny the first assumption, and I admit that some of the cures performed by exceptionally gifted magnetic healers are miraculous, in the sense that a miracle is a performance or phenomenon which we do not understand and therefore cannot explain. But that a performance transeends my present knowledge of the laws under which it takes place does not disturb my positive belief that those laws which govern it are natural laws, whose operations are uniform and universal; hence, under the same circumstances, the same thing would occur again, does occur again. There was not a performance in any age or country which is not possible here and now, unless there lived in some other age or country those who possessed natural gifts or scientific knowledge which we of this age and land do not possess. There are many things of daily occurrence in Europe and America now, which in the age of myth and miracle, would have been attributed to supernatural agencies, but which all now know to be natural occur-

rences, and which, therefore, excite no wonder. The photograph illustrates this statement. It no longer excites wonder, yet the gods of Olympus are not credited by their worshippers with a greater miracle. An Indian chief firmly believed that the voice he heard in the telephone was the voice of a spirit, and science alone can shake his faith in this superstition. Science, which is simply a collection of facts bearing on the relations of things, is the only remedy for superstition of every sort ; and there are many kinds of superstition. The Indian believes that the medicine-man of his tribe is endowed with a mysterious supernatural power. That is his superstition. The more ignorant negroes believe that the hoodoo doctor of their race has supernatural power over life, death and fortune. Nor are all white people free from superstitious reverence for and faith in their priests and physicians. Science has not yet done its perfect work even among the most advanced peoples. That it may soon clear away the mists and fogs of superstition and expose all pretension and quackery, is a consummation most devoutly to be wished.

There is no mystery about magnetism. It is simply life force, of which some have a great deal and some very little; some impart it to others readily, and some sparingly. Temperaments have much influence over the matter. A magnetic person can treat those of opposite temperament from himself much more successfully than he can those of the same temperament. For example, men or women in whom the bilious and lymphatic, or, according to the new classification, the motive and vital temperaments are strong, will readily impart their magnetism to one in whom the sanguine and nervous temperaments greatly predominate.

The science of magnetism is yet in its infancy, hence this great agent is properly applied in healing by only a few; but through this power even unskilful persons are making cures that compel public attention, and force popular belief in its potency. Massage treatments are becoming quite popular; and the successful massageist is invariably a natural magnetic healer. This is the secret of his success.

Magnetism can be applied to the whole body, or to any part of it. It is better adapted to

chronic forms of disease than it is to acute ; and it is especially adapted to chronic nervous affections — nervous prostration, paralysis, cerebro-spinal meningitis, nervous dyspepsia, etc.

I witnessed, in 1870, a remarkable illustration of the potency of magnetism in the treatment of paralysis. A magnetic physician had an office near my own, in the city of Indianapolis, where I then resided. He was not an M.D. — unless M.D. should be made to stand for “Magnetic Doctor,” to which I can see no valid objection — but he was an intelligent man, and an honorable, conscientious and kind-hearted man ; hence I sought his acquaintance, became much attached to him, personally, and took a deep interest in his system of treatment. When a case of such character as to give promise of his being able to produce an immediate and marked effect would come to him, he would send me an invitation to be present and witness the treatment. In this way it came about that I saw him perform a cure which was marvellous, if not miraculous. The case was one of paralysis.

The patient was a man about forty years of age, of medium size, and a farmer by profession.

He was brought to the doctor's rooms on a bed in a spring wagon, and carried into the house by his brother (who came with him and the doctor), and laid upon a sofa. The whole motor system of nerves was paralyzed, from the neck down to and including the feet. He could move his head slightly, but he could not move a hand or a foot. The attack had come suddenly, about a fortnight previously, and no symptom of improvement had been observed.

Dr. Smith took the patient's two hands in his and held them for a few minutes; then he made passes over him with both hands, from head to foot, for perhaps ten minutes, when he extended his right hand toward the patient and said, "Give me your hand." To the surprise of all present the paralytic grasped the doctor's hand, and with some assistance from him and in obedience to his command, arose to a sitting position, and then to his feet, and, still grasping the doctor's right hand, walked slowly and somewhat unsteadily into the adjoining room, and seated himself in an easy-chair.

A few hours later he rode to his home on the seat beside his brother. A fortnight passed,

and he came to the city and reported to the doctor that he had suffered no relapse, but had grown stronger daily, and was then as well as before the attack that had prostrated him.

I was sent for and saw this man on this occasion, and got his personal statement.

This is, perhaps, the most striking exhibition I can give of the potency of human magnetism as a curative agent, but I have seen quite a number of cures performed by magnetism, in much less time than they could have been made with medicine. This remedy for disease can be readily applied by the people in general. In cases where they are opposites in temperament, the husband can treat the wife, and the wife the husband, and either or both can treat the children; and the children can treat each other, and also their parents.

The affected part should be gently rubbed with the hand, or the hand simply placed over the seat of pain. For nervous headache place the left hand on the back of the neck and the right on the forehead. A good general treatment can be given by rubbing the spine with the ends of the fingers, from the neck down,

for a few minutes, and then make passes down the spine with both hands. Many cases of dyspepsia could be cured by magnetism applied direct to the stomach, and to the spine opposite the stomach. Chronic rheumatism can in most cases be cured by magnetic treatments applied to the parts affected, but I would recommend the use of a stimulating liniment at the same time.

PART II.—HOW TO KEEP WELL.



CHAPTER I.

FOOD: WHAT IT IS AND WHAT IT DOES.

MAN is a spiritual being with a physical body. He is related to spiritual laws and physical conditions. If ignorant of his constitution and its relations to external things, he is governed by the appetites of his body without the guidance of his intellectual and moral faculties. These appetites seek present gratification without regard to future consequences. The appetite for food is gratified by that which tastes good, whether it is nutritious or not. The ignorant man lives to eat and to gratify other animal desires. The savage and the brute obey the laws of their physical systems more nearly than do civilized peoples, for the obvious reason that they do not have the means of violating those

laws. It is a well-known fact that when savages are brought in contact with civilized people they copy their vices readily, but are very slow to imitate their virtues.

The only way to get people to obey the laws of their constitution is to first convince them that the road to health and happiness lies along the line of obedience to those laws, and then give them practical instruction as to what those laws are and how to obey them. Who is to do this? Who can do it but the physicians? *Will they do it?*

Dr. Wilson in his very able book on "Hygiene and Sanitary Science," says: "So long as medical men are paid solely for *attempting to cure*, it is obviously not to their interest to exercise their knowledge or skill in preventing disease." Again, this writer says: "Unfortunately, the public credulity in the power to cure still reigns paramount, while their faith in prevention lies practically dormant, hence quackery of every description continues to thrive."

The cupidity of the physicians lying on the wrong side of this great reform, Dr. Wilson says that "the people themselves must take

the initiative." But will they? Aye, can the people take the initiative in the matter of their own emancipation from disease, doctors and drugs? No. Conscientious, humane, intelligent physicians who have themselves become emancipated from the selfish despotism of the medical schools, are the natural leaders and teachers of the people in this great reform. Such physicians are to be found here and there in practice and among medical authors; but they have all ceased to be *allopathic* or *homeopathic* and have become *curo-pathic* and *prevento-pathic*. They cure disease and tell the people how to prevent disease. Health depends upon food, air, exercise, clothing, etc.

"Food is any substance which supports the life or promotes the growth of vegetable or animal organisms," say our dictionaries. Food exists in great variety, and the different articles of food vary greatly as to their value as life-sustainers and tissue-builders. The chemistry of food is therefore a most important branch of the science of health.

Most books on food, like most books on medicine, are so technical as to convey very little in

struction to non-professional people. For example: Dr. Wilson, speaking of "the values of food," says: "As the phenomena of nutrition depend mainly upon the chemical interchanges of nitrogen and carbon with oxygen, different articles of diet have been estimated according to the amount of nitrogen and carbon which they contain." He follows this with a table giving the grains of carbon and nitrogen found in the leading articles of food in common use. This table is instructive to the physician, but it is of little use to the non-professional reader.

It is the purpose of this book to present the various subjects treated in it in such plain language and style that everybody who can read intelligently in the English language can understand its lessons.

Wheat.

The common articles of food vary greatly in their ability to sustain life and build up the various parts of the body. The value of an article is estimated by its ability to do that. This being true, wheat stands at the head of the list of natural articles of food. The whole of

the wheat grain contains almost everything necessary to sustain animal life in a healthy and vigorous condition. The Roman army, which conquered the world, was often required to live for months together solely on unground wheat and cold water. The ten thousand Greek soldiers who accomplished the great feat of successfully retreating fifteen hundred miles through a hostile country, lived almost wholly upon stores of wheat and barley, which they were able to confiscate; and their commander, Xenophon, informs us that they lost but three men from sickness during the entire period of over a year occupied in their march. The Roman and Greek soldiers could have lived as well if not better on bread made from whole wheat flour and water or milk; but they would have starved to death had they been fed solely upon bread made of superfine (bolted) wheat flour, for the reason that the bolting-cloth takes from the flour some of the ingredients of the wheat which are needed by some of the tissues of the body; hence those tissues are starved. The brain, nerves, bones and muscles all require certain portions of the wheat which

are separated from the flour by the process of bolting. It is scarcely necessary to say now that Graham bread or whole-wheat bread is superior to white flour bread as an article of food. Graham flour is the only whole-wheat flour made, but what is usually called whole-wheat flour is made from wheat which has had the outside bran removed before it is ground. It contains all the elements of the wheat except the silica, which is one of the chief articles found in bran, and also in the enamel of the teeth, the nails, hair, etc.

Dr. M. L. Holbrook says (see "Eating for Strength"): "Wheat has one important defect. It is almost entirely deficient in fat. We add butter to supply this fat." Lean persons should use butter on their bread, and very fat persons should not.

Oats.

Oats rank next to wheat, as to value, among the articles of food in common use, though I am inclined to put barley and rye on a par with oats as articles of diet.

The experience of the Scottish people in the

use of oats as a standard food is sufficient to give this grain very high rank.

The Roman historian, Pliny, says that the German armies, which for their prowess excited the admiration of the Romans, lived chiefly upon oats.

Indian Corn.

Indian corn is a good article of food, but inferior to the grains already named. It is a coarse food and it does not digest so easily. It is not good for dyspeptics ; but people of vigorous stomachs who live by hard work on the farm will do well to eat corn bread at one meal each day, and they would find it better for health and strength to use it twice a day if the other bread they eat is made of bolted flour.

Beans and Peas.

Beans and peas are by most writers on food placed next to Indian corn as articles of diet. This is correct ; and if everybody had healthy stomachs I should recommend the other portions of the country to follow the example of Boston in the matter of eating beans, and to use peas,

especially dried peas, much more freely than they do. But beans and peas are not easily digested and are not recommended to persons of poor digestion.

The Potato.

The potato, which was found in this country as a native plant and introduced into England near the close of the sixteenth century, is now the chief article of food in Ireland, and has come to be distinguished from the sweet potato, by giving it the title "Irish potato." It is used quite extensively as an article of food in this country, and it possesses considerable value when mixed with a good variety of foods which are rich in elements which the potato lacks, and which lack the elements which the potato does contain. The Irish potato is seventy-five parts water and twenty parts starch, and of the other five parts four contain no nutriment. The sweet potato is far more nutritious than the other, but is not so easily digested.

The Onion.

Onions should be eaten more extensively than they are. They are quite nutritious and

easily digested. Let your taste guide you as to whether you eat onions raw or cooked.

The Cabbage, Turnip, Parsnip, etc.

These articles possess small value as foods, if rated by the amount of vital force they furnish, or the extent to which they supply material to build up the system. They are useful, however, both because they contain certain elements useful to the animal frame and also to fill up the stomach and prevent one from eating too much, which people are liable to do if they eat only the more valuable articles of food.

The Apple.

The apple ranks all other fruits in value as a food, and its increasing use is an evidence of the progress of the race of man in civilized habits. It is an excellent article of diet in its natural state, contrary to the opinion of some writers on food. I hold that it is improved by cooking.

Dr. Holbrook says: "Except the various kinds of grain there is no product of the earth in this country which is so good for food as the apple. It is no mere palate-pleaser; but it is

very nutritious. Not only is it more nourishing than the potato, but it contains acids which act in a beneficial manner upon the animal economy. An apple-eater is very rarely either dyspeptic or bilious." He further asserts that the apple is one of the best brain-nourishers, owing to the large amount of phosphorus it contains.

Solomon held the apple in high esteem, for he says, "Words fitly spoken are like apples of gold in pictures of silver." As an article of food apples are much better suited to children than to grown people and the keen relish with which children enjoy apples and other fruits, arises from the demand of the growing body for the elements they contain.

The Grape.

The grape is rapidly forging toward the second place in the list of fruits. Many writers on dietetics already give it a place next to the apple. The grape contains a large percentage of sugar; its other elements (aside from water, which constitutes about three-fourths of its bulk) being made up of vinous acid, albumin and small proportions of phosphoric acid, lime, tartrate of

potash, magnesia and iron. Grapes contain elements of food which grains lack, and should be eaten freely with bread. Grape sugar is readily appropriated by the system, and the acid of grapes unites readily with the acids of the stomach and aids digestion.

The grape-cure is quite a fad with some people; and my observation and experience justifies me in recommending unfermented grape juice as an excellent remedy for chronic dyspepsia. It was doubtless unfermented grape juice (wine) which Paul recommended Timothy to take for his stomach trouble.

The Peach.

Peaches are delicious to the taste and quite nutritious. It is a matter of regret that the peach crop is so uncertain; and it is to be hoped that the science of meteorology will soon become so well understood that the frost king may be shorn of his power to blast the peach buds.

The peach is such a delicate fruit that to enjoy it in perfection and realize the best effects from eating it, one must pluck it from the tree just when it is ripe. It begins to lose its flavor

as soon as it is fully ripe and within a few hours afterward the process of decay sets in. People who grow peaches should can them as fast as they ripen, or dry them at once. Peaches that are shipped to the city, sold to the cannery and not canned until the third or fourth day after they are picked, are not fit to eat. They not only lack the rich peachy flavor, but they are partially decayed and therefore unwholesome.

The Plum.

The plum exists in great variety, and is a fruit of value. It is rich in blood-making materials, and its acid is very grateful to the palate and promotes digestion. This fruit should be more extensively cultivated than it is, and not only used in its season but canned for use in winter and spring. It is not nearly so delicate as the peach.

The Strawberry, Blackberry, Raspberry, etc.

These are all excellent in their season; but they do not keep well in cans, and I cannot recommend dried or preserved berries. Jellies and jams are better; but the red currant makes

a better tasting and more wholesome jelly than either of the berries named.

FLESH FOODS.

The savage man eats his fellow-man, and human flesh is doubtless as good a form of food as pork, if not equal to beef or mutton. As each division of the human family emerges out of the stage of absolute savagery, through the dawn of moral perception, cannibalism is abandoned; and the right to life, if not to liberty, is accorded to all men. The food-supply is thenceforth limited to certain animals, birds, fishes, fruits and vegetables. It is, I think, reasonable to suppose and safe to predict, that when any branch of our race shall reach a plane of true and complete civilization, it will cease to kill and eat animals, birds and fishes. The Anglo-Saxons have not yet reached that plane. Animal food takes the lead of all other foods with a majority of our people. This being a fact, a few words on flesh foods cannot be considered out of place here. I observe, however, that Dr. Holbrook, and many other modern authors of books on foods, confine themselves to

vegetables and fruits. They write for the few advanced minds of the present, and the many advanced minds of the near future.

Our ancestors and ourselves having been flesh eaters, the habit is so firmly fixed that a radical and general change of diet must be made gradually. To attempt it at once would simply be to fail. I do not, therefore, advocate the immediate abandonment of all flesh foods. I do, however, advocate an increased use of vegetables and fruits, and a corresponding decrease of meats as articles of food. There are persons whose health would be greatly improved by adopting a purely vegetable and fruit diet, and others who could not survive a change from a mixed diet to purely vegetarian regimen. I have seen patients cured by the change; and I have seen patients perish as martyrs to the holy cause of vegetarianism.

The flesh of herbivorous animals (that is, animals that live wholly on vegetables) eaten raw, or properly cooked, is more easily digested than vegetable diet, and is therefore better suited to persons whose digestion is weak. But if a person has a healthy stomach, he will enjoy

better health and live longer on a purely vegetable and fruit diet than on a flesh diet or a mixed diet. The beef-cure is good for some and bad for others; so is the grape-cure, and so is the bread-and-milk cure.

Beef and Mutton.

Beef is altogether the best form of flesh food, and mutton is second best. The flesh of the wild ox, bison or buffalo is better food than that of stall-fed cattle, and the flesh of the wild deer, antelope and mountain sheep, is superior to domestic mutton, for the reason that wild animals are more healthy than domestic animals. Beef and mutton are easily digested and more nutritious than veal and lamb. No animal is fit for food until it is mature.

Pork.

The wild hog of Europe, and the razor-back of Georgia and South Carolina live chiefly on nuts and roots, and are free from scrofula; hence their flesh is a wholesome sort of food, though not nearly so easily digested or so nutritious as the flesh of animals that live on

grasses and grains. Hogs kept in pens, and fed on corn and swill, are very subject to scrofula, and other forms of disease; and their want of exercise, added to their filthy habits, prevents the elimination of impurities, hence their flesh is unwholesome as well as hard to digest. The health of the people would be improved by the abandonment of pork as an article of food and the substitution of beef and mutton in its stead.

Poultry.

Chickens, turkeys, geese, ducks, pea-fowls, etc., are not used by the people as standard forms of food, but rather as luxuries, and as such I am not disposed to pronounce against them. Their flesh is much more delicate than the flesh of the hog, and it is fully as nutritious; but it is inferior in the elements of nutrition to beef or mutton, and less readily digested.

Fish.

Fish is superior to fowl as an article of diet. The flesh of cod, mackerel, halibut and other salt-water fishes is, when fresh, very rich in phosphorus; and they are delicious to the taste, and

are readily digested and assimilated. Dried cod, smoked halibut and salted mackerel are hard to digest, and not very nutritious. Fresh-water fish, especially the perch, pike, trout and a few other varieties, are, when fresh, pretty good food. Oysters are good food; but I do not recommend the lobster or the clam very highly.

CHAPTER II.

HOW TO PREPARE FOOD.

How to prepare food for the table involves the science and art of cooking. Like medicine, cooking has not yet been pursued as a science to any considerable extent. The popular cook studies the art of pleasing the palate, but pays little regard to the ability of his dishes to nourish the physical bodies or in any way promote the health of those he serves. The popular cook meets the demand of those who, ignorant of the laws of health, indulge their appetites without thought of future consequences, until their digestion gives way, and the horrors of dyspepsia are upon them. Then they turn to drugs for relief from present pains and the ability to still further enjoy the pleasures of appetite.

There is another class who suffer from poor cookery of another sort. The food of the poor is scant in quantity, poor in quality, and is often

greatly injured by being badly cooked. The middle class fare better than the rich or the poor, in the matter of diet. Their food is simpler, and it is cooked in a more sensible way. But the science of cooking is little known, and dyspepsia is a very general form of disease among all classes of the more civilized peoples.

Dr. Sylvester Graham, who was born in 1794, instituted, some fifty years ago, a dietetic reform which has done much good. It is an interesting coincidence that what was called the "improved milling process," by which the fine flour was separated from the other portions of the wheat, was invented about the time of the birth of the man who afterwards became famous for denouncing that system, and advocating the use of whole-wheat flour, instead of the fashionable superfine flour. Back of written history and down to the dawn of this century, bread made of unbolted, whole-wheat flour was a chief article of food among all people who had risen above the plane of savagery. The Hebrews ground their wheat into meal by hand between two stones, mixed it with water, and baked it

on hot stones or on the coals. It was wholesome and delicious.

In a recent lecture before the Vegetarian Society of New York, Dr. Edward B. Foote, Jr., said: "Bread making among civilized people has produced an elegant, soft, light loaf, leavened or raised in various ways, but in the main too soft and comfortable. The old style that was first baked on hot stones, comes out in hard, brittle cakes, and still constitutes the bread food of many crude, unrefined, but tough and hardy people. In our hard crackers, biscuits and gems we make some approach to the bread of our ancestors, and we would do well to use more 'hard tack' and less soft stuff. The teeth have not only suffered from lack of lime in refined flours, but from lack of something to exercise on, and the salivary glands also are tempted to fall into a state of 'innocuous desuetude' because of the slight call made upon them when one has only to gulp down a soft bread soaked in coffee, cocoa or milk. In short, we need more food to compel attention to mouth digestion, and thirty-two bites instead of two now given."

The bread question is of primary importance ; hence the attention given it here. But with these general remarks I close this introduction and proceed to give a few practical directions for preparing foods in both a palatable and wholesome manner.

Graham Gems.

Into one pint of water stir Graham flour till you have a batter which will readily drop from the spoon, say like fritter batter. Have a gem-pan containing a dozen moulds, quite hot ; grease the moulds with butter or lard, and fill quickly, level full. Bake in a hot oven fifteen minutes.

This is the original radical Graham gem. But most people prefer the gem made with milk instead of water, and salted to the taste. Some use half water and half milk ; and some use one egg to a pan of gems. The milk and the egg improve the taste of the gem, and it takes much less heat to bake it. I do not hesitate to say that, to my taste, Graham gems, made of Minnesota white-wheat flour, ground by the Akron (Ohio) mills process, mixed with eggs and

sweet milk, and lightly salted, is the best bread ever invented.

Corn Gems.

Mix white cornmeal with milk and egg to consistence of griddle-cake batter, and bake in gem-pans same as Graham gems. The pan must be hot when filled, and a very hot oven is required to bake the corn gem properly. This is the best form of corn bread except the old-time "johnny cake," baked on a wooden board set up before the old-time open wood fire.

Yeast Graham Bread.

Graham bread lightened with yeast is made like white-flour yeast bread, except that it should not be allowed to rise so long, as it ferments in less time, and it should not be mixed quite so stiff. If made up overnight and baked in muffin-rings for breakfast it is delicious, and baked in loaves it is an excellent form of cold light bread.

The following is from Dr. Holbrook's book, "Eating for Strength." "Dissolve a half-cake of yeast in a little warm water; scald a quart

of milk and pour it into two quarts of Graham flour; stir well and let it cool sufficiently; then put in the yeast and a spoonful of brown sugar; make a very thick batter, which will heap on the spoon; set to rise overnight. In the morning have a good hot oven, butter your muffin-rings and the pan well with cold butter; fill the rings two-thirds full; let them stand a few minutes in a warm place; then put into the brisk oven and bake half an hour."

Graham griddle-cakes are excellent, and so are oatmeal griddle-cakes.

Graham biscuit, made up with buttermilk, or sour cream and soda, or sweet milk and baking-powder, are good; and those who have not quit eating pie, will find that to use equal parts Graham and white flour in making pie-crust and only one-half the usual amount of butter or other shortening, will improve the pie.

Apple Griddle-Cakes.

Apple fritters are excellent as to taste, but objectionable to hygienic people on account of their being fried in lard. Batter prepared as for apple fritters, with either Graham or white

flour, and baked on the griddle or in the gemp-pan, is a delicious sort of bread. Use tart and juicy apples, chop them very fine, and thoroughly mix with the batter.

Graham Mush.

Plain Graham pudding (mush) is much less used than it should be, for it is not only very nutritious, but very palatable and easily digested. It is not good, however, unless made just right; and a careless cook is almost sure to fail on this delicate dish. These rules must be strictly observed: Have a good fire; into say two quarts of boiling water in a very smooth kettle (granite lined is best) stir one-half teacupful of thin paste made of Graham flour and cold water, so slowly that the water does not stop boiling. Then, with the left hand, sprinkle dry Graham flour into the water so slowly and regularly as not to check the boiling and stir briskly and constantly with a long-handled iron spoon, until the mush is thick enough to drop from the spoon like fritter batter. The mush is now done and should be turned into a dish and allowed to cool a few minutes before

being brought to the table. Serve with milk, cream or half and half, with or without sugar according to taste; or serve on a plate with butter and sugar, and in their season with crushed strawberries, raspberries or blackberries. Peaches, raw or stewed, are nice with Graham mush.

As a last word of warning I am impressed to say, *Don't let the water stop boiling when you are making Graham mush. If you do you had best turn it into the swill-tub and start in with a new batch, for it will have a raw taste and not be fit to eat.*

Cracked Wheat.

A favorite harvest dish among Western farmers fifty years ago, was made of new wheat cut before it was quite ripe and boiled in water till fully done and served with cream and sugar or butter and sugar. To my boyish taste it excelled all other sorts of pudding.

Cracked wheat is almost as good as that pioneer dish. Crushed wheat is now taking the place of cracked wheat and can be found in most stores that keep oatmeal and other cereal

foods ; but I much prefer the former to the latter. The best white wheat should be used and it should always be eooked thoroughly done.

Oatmeal Mush, etc.

Oatmeal mush was formerly quite popular, but rolled oats have quite generally superseded oatmeal. The original Scotch or Irish oatmeal makes a more palatable and wholesome dish than the half-eooked rolled oats, though the rolled oats are very good.

Oatmeal mush should be made in a granite-lined pot or kettle. The meal should be stirred slowly into boiling water until it is thick enough, one-half pound of meal to two quarts of water is about right. When it gets moderately thick, set the pot over a slow fire and let it cook slowly for an hour and a half, stirring it oocasionally to keep it from stiekling to the pot and scorehing. Salt to taste. It may be eaten with milk, eream or half and half, with or without sugar, or with butter and sugar. It is a good article of diet, but not nearly so good as Graham mush.

Rye mush and corn mush are both good foods, when properly made. Rye mush can be made in a few minutes, as rye meal cooks done quickly; but corn-meal mush should be cooked as long as oatmeal.

Hominy.

The Indians taught the white people to use hominy. It is simply maize or Indian corn cooked by boiling until it is soft. There are two varieties of hominy, big hominy and small hominy. The first is simply the whole grain cooked without being broken, and the other is corn crushed or broken. Big hominy, called in New England "hulled corn," is prepared thus: Select pure white corn of plump, hard grains, shell one gallon, make a weak lye by leaching wood ashes, hickory is best, boil the corn in this lye till the bran will slip off easily, then wash the corn in clear water rubbing the grains together with the hands till the bran is removed, then boil in clear water, salted to taste, till the grains can be crushed to a pulp with a potato masher, which takes six to eight hours. Hulled corn and milk is a popular dish in Boston.

Hominy and milk was formerly a popular dish in the South and West. But the people of those sections used hominy in another way; they would mash it and fry it in ham gravy, some would scramble it, and some make it into patties. It is a delicious and wholesome sort of food, superior in taste to the ordinary broken or ground hominy, though that is very good, and cooks much quicker than the whole grain.

Pies, Puddings, Cakes, etc.

It were a useless task to attempt to get everybody to quit eating pie, pudding, cake and custard. I shall not attempt it for two reasons: First, because I am not convinced that they are necessarily bad articles of diet, and secondly, because I should have no hope of success in an effort to abolish those time-honored institutions, but have faith in my ability to get a few people to make and use a more wholesome sort of pies, puddings, cakes, etc.

Dr. Holbrook says: "Pies are wholesome or not, as they are well or badly made. An apple pie can be so prepared as to be nearly or quite as simple as bread, butter and apple sauce. A

whole meal may be made of it without injury to the health. On the other hand, it may be so prepared as to be unfit for the stomach of even a rhinoceros."

There are two objections to the popular pie; the crust is too greasy and the filling is too spicy. Pie crust made of whole-wheat flour does not require half so much butter or other shortening to render it crisp and brittle, as that made of white flour. Pie crust should not be kneaded like biscuit dough, but barely mixed and rolled out as quickly as possible, and quite thin. Thick pie crust is hard to bake done, and is not so good as thin.

Apple Pie.

For apple pie, tart, rich-flavored apples, ripe but not mellow, should be peeled and sliced. Line the pie pan with pie-crust dough, about half an inch thick, fill with the sliced apples, sprinkle sugar over them; if the apples are quite juicy no water is needed, if not, add a spoonful or two of water; cover with a thin sheet of dough, and bake in a pretty hot oven thirty-five or forty minutes.

Peach pie is made like apple pie save that peaches instead of apples are used. So of berry pie.

Pumpkin Pie.

Slice up and cut into pieces about an inch square, a ripe, sweet pumpkin or squash; cook to a pulp in a covered pot, and cook down as dry as you can without scorching. While hot strain through a colander or sieve. For each pie you want, take one egg, two heaping tablespoonfuls of sugar, and enough sweet cream to thin to a proper consistency.

Beat the eggs thoroughly, add the cream and sugar to them, stir together and mix thoroughly with the cooked pumpkin. Line the pie pan as for apple pie, and fill to the brim. Use no top crust, and bake in a quick oven about an hour.

Sweet-Potato Pie.

Steam or boil ripe and sound sweet potatoes, peel, mash and sift through a colander, and then add eggs, sugar, milk or cream, as you would in making pumpkin pie; use the same kind of crust, and bake about as long, and in as hot a stove.

Sweet-Potato Pudding.

Grate raw sweet potatoes on an ordinary corn grater; and add sugar, eggs and milk as for pie, and bake in a deep pan till thoroughly done, say from three to four hours, in a slow oven. Serve with butter and sugar sauce.

Apple and Bread Pudding.

Break stale bread fine; peel and chop the apples fine; butter a pudding dish and first put in a layer of apples an inch deep; then a layer of bread nearly as thick; then apple and bread layers one after the other till the dish is full, the last layer being bread. Bake an hour. Serve with cream sauce or butter sauce.

Dried apple and bread pudding is made the same way, except that the apples must first be cooked, and it is best to mix the apples and bread thoroughly before baking.

Cake.

Pound cake, fruit cake and ginger cake are the best cakes made, and used in moderation they are not unwholesome. Every woman knows how to make these cakes, hence no directions need be given.

CHAPTER III.

PURE AIR.

PURE air is essential to health, and impure air a common cause of disease. The importance of pure air was not understood by even the most learned physician, until after the discovery of oxygen, something over a century ago. It is but very partially appreciated by the majority of people now.

Air is a mixture of oxygen and nitrogen and it contains more or less water. Oxygen is the element of the air that purifies the blood and supports the animal heat; it is essential to the life of animals and men. Pure wholesome air contains about twenty parts of this gas to the one hundred. When air is taken into the lungs, the oxygen is absorbed by the blood, and by it carried to all parts of the body, vitalizing every organ and stimulating every function. The act of breathing devitalizes the air; hence, if a person is shut up in a close room, it

is only a short time till he uses all the oxygen in the air of the room, and if he is not let out or fresh air let in, he will die of asphyxia (want of air). Not only is the air of the room incapable of supporting life, it is poisonous; for while the blood takes up the oxygen from the air, the air takes up certain impurities from the blood, and thus the air we throw out of our lungs is not only devitalized but it is vitiated. These simple facts are enough to convince any one of common-sense that our rooms should be well ventilated, and that the more time we spend out of doors and in the open country, the better health we are likely to have.

The air of cities is never so pure and wholesome as that of the country. It is true that in some country places the air is vitiated by decaying vegetable and animal forms; but while this is true in exceptional cases, it is the rule in cities that the air not only has less oxygen and more carbon, but it is also laden with unwholesome gasses which arise from sewers, cesspools and cemeteries.

In his "Handbook of Hygiene and Sanitary Science," Dr. Wilson quotes from numerous

authorities on the injurious effects on health of the effluvia arising from cesspools and cemeteries. He says that typhus fever and other forms of disease often arise spontaneously from such gasses and then become epidemic.

That the germs of contagious disease float in the air of the sick-chamber and sometimes inoculate persons who breathe the infected atmosphere with the disease, is a well-established fact; hence sick-chambers should be not only well ventilated, but in case of contagious disease, disinfected also.

The importance of fresh air is generally understood in theory by the more intelligent people; yet our homes, churches, schoolhouses, public halls, etc., are rarely well ventilated, or built so that proper ventilation is possible without exposing the occupants to direct draughts of cold air, which is always dangerous, and especially dangerous when the draught strikes the back, the seat of the nerve centres. People rarely take a cold from a draught which strikes them squarely in the face, while a very light current of cold air striking the back of the neck will set most persons to sneezing in a few

minutes and perhaps throw them into a violent influenza.

Rooms should be left open to currents of fresh air when not occupied, as air filled with exhalations from human bodies becomes vicious, even putrid, if confined and allowed to stagnate. Fresh air and sunlight are essential and powerful hygienic agencies.

CHAPTER IV.

PURE WATER.

EVERYBODY uses water, but not all use it wisely at all times; hence a few hints on water and its use will not be out of place here. The majority of people use less water than they should, while a small minority use too much.

Dr. Parks tells us that the average middle-class Englishman uses twelve gallons per day. Dr. Letheby found that the average per individual in the poorer districts of London was five gallons, but in the country districts the poor did not use more than three gallons to each person. Those who use twelve gallons, divide it about as follows:

Cooking purposes	. . . . .	3 quarts
Drinking	. . . . .	3 pints
Washing face and hands and sponge-baths	. . . . .	5 gallons
Washing dishes, etc.	. . . . .	3 gallons
Washing clothes	. . . . .	3 gallons

The British soldier's daily ration of water is fifteen gallons. The people of Glasgow, Scot-

land, use an average of thirty-five gallons of water daily, and those of Paris, France, thirty-one. I have no statistics of the amount of water used in the cities of America; but I am quite sure that our people use more water than our English cousins, and less than the Scotch.

The ocean is the greatest reservoir of water, but sea water is unfit for domestic use on account of the amount of chloride of sodium (common salt) which it holds in solution. The water from the ocean is constantly being vaporized by the sun, absorbed by the atmosphere, and poured out upon the earth in the form of rain, or sifted down upon it in the form of snow. The atmosphere once held all the water belonging to the planet, and it still contains a vast quantity of it. The warmer air is the more water it will hold, and when a cold current of air strikes a warm belt, a shower of rain, snow or hail is the immediate result.

Rain water is highly aerated and oxygenized, and is quite pure and wholesome. It is but little used, however, but is allowed to run into the creeks and rivers, or sink into the earth; hence our water-supply is from the rivers and

lakes, or the springs and wells. Water from deep wells, or springs whose waters come from great depths, is much purer than river water, as rain water in its passage to the streams absorbs a great deal of organic matter. Well water and spring water are practically filtered in passing down through the clay subsoil; and river water ought to be filtered before it is used for drinking or cooking. Water from springs and deep wells often contains mineral salts of various kinds, such as carbonate of calcium, sulphate of magnesia, carbonate and chloride of soda and lime, sulphate and iodide of iron. The carbonated waters are hard, hence not suitable for toilet purposes or for washing clothes, though they are fairly wholesome to persons of healthy kidneys and liver; but the use of such waters should be avoided by persons who have a tendency to gravel or gall-stones. Such persons should use only pure soft water.

There is a hopeful reaction which began a few years ago and which is growing rapidly stronger, against the use of mineral waters, and in favor of pure spring waters, for the cure of kidney diseases, and also affections of the

liver, impurities of the blood, etc. I desire to encourage this reform. In all cases where pure soft spring or well water cannot be had, every family should have a cistern with a filter attached to it. Before entering the cistern the water should pass through a box or barrel filled with a layer of clean gravel at the bottom, a layer of pure sand over the gravel, and a layer of charcoal on top; or the charcoal may be mixed with the sand. The cistern should be cleaned out, and the filter renewed, frequently.

Water constitutes about four-fifths of the human body; and as the elements of the body must be renewed constantly, it is absolutely necessary that a considerable quantity of water be taken into the system daily. All our food contains more or less water, and most persons drink coffee, tea, milk or water in considerable quantities during meals; yet most persons will find it beneficial to their health to drink more or less pure water between meals. It is a universal solvent, and the greatest of all purifiers.

CHAPTER V.

PHYSICAL EXERCISE.

ACTION is essential to life. If we did not use our limbs the muscles would shrivel and the joints stiffen, till in time action would become impossible. The physical system demands exercise, and all healthy persons enjoy it. Children delight in running, jumping, climbing, turning somersaults, throwing balls, wielding bats and other forms of exercise which bring into play the various tendons and muscles of their bodies.

Strange to say, girls like exercise just as well as boys, and were it not for the foolish, not to say wicked, restrictions thrown about them, girls would delightedly engage in the same sports that boys enjoy, and develop as good muscular tone and healthful vigor. The discovery has been made that boys and girls have the same number and kind of muscles, and the same number and the same kind of mental faculties; hence they require the same physical

and mental training. I repeat, this fact has been discovered; but it has not yet been accepted by everybody, hence girls have not yet come into all the rights and privileges which boys possess. They will—and soon, I hope and believe—and then women will enjoy equal rights and privileges with men.

In the work necessary to the comfortable support of our bodies, Nature has provided for sufficient exercise to keep them in health and develop their best powers. It is a mistake to suppose that the Creator pronounced a curse upon man in saying, “In the sweat of thy face shalt thou earn thy bread.” It is not a curse but a blessing, for in the labor that produces or earns our bread the appetite is invigorated, which gives it a sweet relish which the bread of idleness lacks.

An English lord whose idle habits had brought on him a fit of dyspepsia, was advised by his physician to take a walk of an hour before breakfast, in order to get an appetite. While crossing his fields on one of his early walks, he encountered an Irish laborer on his way to his daily task. “My lord,” said Paddy, “Why are

ye out so airly the mornin'?" — "I am out in search of an appetite for my breakfast," replied his lordship. — "Faith an I'm out for an entirely different raisen," said Pat. — "What is your reason for being out at this time?" asked the nobleman. — "I'm out to earn a breakfast for my appetite." — "And I envy you, my good fellow," responded his lordship, "for health is a far greater blessing than wealth."

Dr. Beach says: "The industrious worker who is obliged to earn his sustenance by personal exertion commonly enjoys good health; he eats his plain food with a good appetite and at the close of the day he retires to rest which is sweet, and in the morning he arises refreshed and ready for the duties of another day. On the other hand, the sluggard is exposed to a variety of temptations and diseases from which the industrious man is preserved."

There can be no doubt that manual labor, whether on the farm or in the shop, is promotive of health, and persons who work daily get all the exercise they need, and often more than is good for them; but persons who follow occupations which do not require physical exertion, need to take artificial exercise.

Walking is good exercise. Keep the form erect, the shoulders thrown back, and the chest projected forward; swing the arms back and forth naturally; and move with a vigorous yet easy motion and rather long stride. It is best to go somewhere as well as to walk, as a walk with a purpose aside from exercise is more wholesome than one which is undertaken as a task. Where two persons who are fond of each other's society, for instance young lovers, walk out together, they need not go anywhere in particular, for they are already there. Horseback-riding is an excellent form of exercise. Dr. Sydenham says it will cure dyspepsia, and Dr. Dio Lewis said he had known it to cure consumption. Running, jumping, wrestling, ball-playing and other forms of violent exercise, are not recommended. Pursued with moderation they would promote health; but these games are rarely played with moderation. Nor can I recommend the old-style gymnastics; they are too heavy and exhaustive. Dio Lewis's system of "light gymnastics," and the various systems of free gymnastics are excellent, however. Persons who from weakness cannot take active

exercise of any sort, are often greatly benefited by riding in carriages, sailing in boats or swinging in hammocks. But, of all plans for giving passive exercise, the massage is altogether the best. The massagist should be a very healthy person full of life force, and he or she should be carefully trained in the business and then great benefit may be derived from treatments of this sort. The massage is altogether superior to the Swedish movement-cure.

CHAPTER VI.

REST.

“OUR bodies,” says Dr. Warren, “are like clocks; they run down, and must be wound up at least once every twenty-four hours.” Rest is necessary to recuperation. A portion of each day should be spent in perfect repose. Eight hours for work; eight hours for study, social enjoyment and innocent recreation; and eight hours for sleep is a proper division of the day and should be adhered to as rigidly as one reasonably can.

The only period of perfect rest is during a dreamless sleep; for then only are all the organs of the system, which require rest, in a state of absolute inactivity. I say all which require rest, which implies that some of our organs do not require rest. That is true. We have two sets of organs, the voluntary and the involuntary; those under the direction of the intellect and the control of the will, and those which perform

their work independently of the intellect or the will. Your intellectual faculties and your will agree that you need rest, and so your voluntary muscles obey the command to carry you to your bed-chamber, undress you and put you in bed. Now, the will says to the intellect, Stop thinking and go to sleep. But the will does not order the lungs to stop breathing or the liver, kidneys and other secretory organs to stop their work of secreting bile, urine, etc., nor does it tell the heart to suspend the circulation of the blood. If the order were given it would not be obeyed, for the lungs, heart, liver, kidneys, etc., are organs of perpetual motion, as compared with our organs of periodical motion. From the moment of birth till the hour of death these organs do not suspend their work for a single hour. They do not need rest if only required to perform their regular duties, but the voluntary organs soon break down if continuous work, without rest, is required of them.

CHAPTER VII.

CLOTHING. — CLIMATIC INFLUENCES.

THE science of clothing is an important branch of hygiene. The primary function of clothes is to protect the body from heat, cold and atmospheric changes. The combustion constantly going on in the human body from the chemico-vital action which changes the food into blood, the blood into bone, muscle and other tissue, and expels the wornout tissue, creates a degree of heat which requires to be regulated by the skin. If the skin is in a healthy state and is properly protected, it performs its work perfectly, keeping the body at an equable and uniform temperature, which is about 98° of Fahrenheit's thermometer. The heat generated in the system is thrown off through the pores of the skin by invisible or visible perspiration. If from any cause the skin becomes greatly relaxed, the pores open too widely, the vital heat escapes faster than it is

generated, the temperature falls below the healthy degree, and chilly sensations are felt, and if this state continues very long, a congestive chill is inevitable. If from any cause the skin is greatly contracted, the pores close up, the vital heat is retained in the system, and the temperature rises to fever heat, 100° or over, in a short time.

Woollen and silken clothing are poor conductors of heat, hence they prevent its rapid escape from the body and thus promote warmth. Linen is a good conductor of heat, hence one clothed in linen garments is likely to keep cool. Cotton is a better conductor of heat than wool or silk, but it is much poorer than linen. If one is in full health and surcharged with vital heat, he should wear linen garments in summer, and cotton undergarments in winter. But if one is in feeble health, with low vitality, he should wear silk or light woollen clothing next the skin in summer, and heavy flannels in winter, with outer garments to correspond.

Clothes should fit the form, but never oppress or constrict it at any point. The prevailing fashions should be followed so far as they are

in line with the laws of health, but not a step farther. Men's fashions do not often run counter to common-sense, but women's fashions frequently do. Women and men should encourage every effort made by dress reformers to emancipate the fair sex from the dominance of fashions which disregard the laws of health. The laws of good taste are never in conflict with the laws of health. It is a vicious taste that does conflict.

CLIMATIC INFLUENCES.

Persons whose breathing power is small and whose circulation is weak, should avoid a cold climate and high altitude. A balmy sea air, the ozone-laden breezes that play through the pine-tree tops of Georgia and the Carolinas, or the warm zephyrs that lazily toy with the orange blossoms of Florida, are earnestly recommended to such persons.

Persons whose lung capacity is large, and whose heart and arteries perform their work with vigor, but whose stomachs are stupid, and whose lives are lazy, should seek a high altitude in a bracing climate. Colorado is suitable

to such persons, so are Northern Nebraska, the Dakotas, Minnesota, and the hilly and mountainous regions of New England.

Southern California is a good place for those who are predisposed to consumption to go; while Oregon and Washington are recommended to dyspeptics, as places of residence.

CHAPTER VIII.

PLEASURE AND HAPPINESS PROMOTE HEALTH.

PLEASURE is sensuous enjoyment, that is, any enjoyment which arises from the gratification of any or all of our five senses. A beautiful picture gratifies the love of beauty through the sense of sight; delicious food affords pleasure to the hungry, through the sense of taste; perfumes give pleasure through the sense of smell; music affords exquisite pleasure to its votaries through the sense of hearing; and the sense of touch gives pleasure in many forms, perhaps the most exquisite being the pleasure produced by the lips of lovers coming in contact.

Pleasure should be indulged in moderation, and always under direction of the intellect and the control of the moral sentiments. In such case it is innocent and wholesome, no law of virtue or of health being infringed. Happiness arises from the harmonious action of our social, intellectual and moral faculties. The compan-

ionship of friends, the acquisition of knowledge and its impartation to others, the performance of acts of justice, mercy and benevolence ; all these are sources of enjoyment which are higher and more permanent than any gratification of the senses can produce ; hence such enjoyments deserve the name of happiness.

Pleasure is fitful and transient. Happiness is steady and enduring. They are both promotive of health. There is much truth in the various systems of "Mental Therapeutics" (mind cure). The advocates of these systems are right in asserting that the state of the mind has great influence over the condition of the body. But the assertion that the disease is always wholly in the mind, and that mental treatment is all that is ever needed for the cure of any form of disease, I am compelled to dispute. Disease may arise, and often does arise, from violation of the physical laws governing the body. Disease may arise, and often does arise, from violation of laws ordained for the government of the mind. Owing to the very intimate relations existing between the body and the mind, diseases of the body affect the

mind more or less, and disease of the mind affects the body. For example, bad habits of diet will produce dyspepsia, and dyspepsia produces melancholy; or melancholy produced by mental causes will derange the functions of the digestive organs and cause dyspepsia.

Narrow-minded sectarian doctors of the materialistic schools prescribe only for the body, while narrow-minded and bigoted doctors of the metaphysical sects prescribe for the mind only. Intelligent, broad-minded, non-sectarian physicians recognize the interdependence of the body and the mind and prescribe proper remedies for both.

CHAPTER IX.

SOME CLOSING REFLECTIONS.

MAN is an intellectual personality, who possesses a physical mechanism, which he calls his body. The body is a very complicated and curious machine; some of its parts are coarse and strong, and some are fine and delicate. Some are open to inspection and some are never seen in life. Some of the machinery of this wonderful structure is regulated and controlled by the intellect and will, while some parts of it are regulated and controlled by internal or subjective consciousness. The muscles of the legs and arms are obedient servants of the intellect and the will. They obey all orders formulated in the brain and sent out through the nerves. They are active or passive under command. But the heart, lungs, liver, kidneys and other internal organs do not take orders from the intellectual faculties, but perform their work like machines of self-consciousness and perpetual

motion. The limbs require rest ; the heart does not. The repose of night must succeed the active work of the day, or the arms and legs would soon become exhausted and be unable to obey the will. But from the moment of birth till the hour of death, the heart never ceases to work. Though the term of your life may be a full century, yet during that long period your heart has not for a moment, night or day, whether you were asleep or awake, ceased its rhythmic pulse-beats ; nor have your lungs stopped their work for a single minute, night or day, from the time when you inhaled the first breath of air at the moment of birth. That first breath of air started the machinery of inspiration and circulation in motion, much as the letting of steam into an engine sets its machinery in motion.

It is the duty of the heart to receive from the stomach the digested food in the form of a milk-like fluid which has been named chyle, and to force it into the lungs, where it is changed into blood by the oxygen of the air, and returns to the heart from whence it is distributed to every part of the body, depositing its nutritive ele-

ments in the various tissues as each has need. The blood goes out through the arteries, but when the arteries have done their work of distribution, they transfer the exhausted blood into the veins and the veins return it to the heart, to be again passed through the lungs and revitalized and fitted to start on another round of the various parts of the body.

Your mind has no direct control over the circulation of the blood, the digestion of your food, or the action of the liver, kidneys and other glands of the body, and but very slight control over the action of your lungs. But while your intellect has no direct power over these functions of your body, it has the power indirectly to very greatly influence them for good or evil. For example, the business of the stomach is to digest food, but it can only digest such food as is sent down the throat into it, and the intellect and the will of men determine what sort of food the stomach shall have out of which to make blood. In brutes, and also in savages, whose intellects are not much developed, natural instinct selects the food, and instinct is a safe guide. Instinct never partakes

of "forbidden fruit." But the brute and the savage are alike limited to the natural products of the earth, hence their supply of food is very limited both in variety and quantity. The civilized races of men have improved upon Nature very greatly. They have forced the earth to yield more varieties, larger quantity and better quality of food than it did. But the civilized people have also cultivated artificial tastes, and through their gratification dyspepsia and other forms of disease have come to punish us for our civilized vices.

Man is a nobler creature than the brute, and civilized man is superior to the savage; hence I maintain that reason is superior to instinct, though instinct be unerring and reason often at fault. It is the privilege and duty of men to develop their intellectual faculties until reason shall become as unerring as instinct and to cultivate their moral sense until virtue becomes their perfect guide in all things. Then will men cease to be drunkards or gluttons; then will the laws of life be obeyed in all things; then will health and happiness prevail, disease be a thing of the past, and the physician find his occupation gone.

Before this new and grand era can be ushered in, the practice of medicine must be reformed. The old-fogy doctor must be superseded by the reform physician. The publication of this book marks an era in the theory and practice of medicine, a new departure in the healing art. The author is a reformer of the most radical type. He believes in opposing error, however hoary with age, however respectable by reason of the number of its advocates, or however strongly intrenched in the prejudices of the people or the organized power of its priesthood.

The popular systems of medicine are false in theory and pernicious in practice. They are pathological instead of being physiological, disease-producing and not disease-curing. They are inheritances from an ignorant and superstitious past; and they are protected and kept alive by powerful organizations composed of men (physicians) whose selfish interest is promoted by a monopoly of professional privileges and profits.

The idea that disease can be cured by poisons comes down to us from the dark ages — from a period before the science of physiology had been

discovered, before the science of chemistry had superseded the superstition known as alchemy, before the reason of the race had begun to shed its swaddling clothes. This superstition is destined to give way before the rising tide of popular intelligence, and be replaced by a true science of healing, which the people can understand, by which they can cure themselves of the ailments that arise from their errors and mistakes, their disobedience to the laws of health.

Many physicians of the orthodox schools hold the same views here expressed, and would gladly join the author of this book in exposing old errors and proclaiming new truths; but to do so would bring down upon their heads the sectarian wrath of those who control the medical societies and colleges. They would be cast out as heretics and denounced as quacks by their orthodox brethren. In spite of the terrors of ostracism and persecution, some learned physicians (and their number is increasing yearly) have declared their independence of medical bigotry and have espoused the cause of modern science in its conflict with ancient superstition.

And the rebellion of the people against the old systems of medicine is assuming proportions that strike terror to the hearts of the dispensers of poisons.

The rapid rise and popularity of the schools of Christian science, mental science, metaphysical healing, etc., shows that the people are fast losing faith in the old-fogy system of medicine. The magnetic healer is also in great demand all over the civilized world; while water-cure, beef-cure, grape-cure, and dozens of other new, simple and entirely harmless (if not very effective) systems of treating the sick, are rising and flourishing, and winning public favor so rapidly that the regular doctors see very clearly that unless this rising tide of reform can be checked, they will soon be without patients and without fees, and be obliged to join the army of progress or adopt some other profession or trade.

They have taken council together and resolved upon a plan by which they hope to crush out heresy and save themselves from being engulfed by the rising tide of progressive thought and true science. Their plan is to invoke the power of the State in their behalf. In pursu-

ance of this plan they have already succeeded in getting laws passed in a majority of the States of this Union, which give them a practical monopoly of the practice of medicine, and punish by fine and imprisonment all who dare cure a sick man, woman or child without first obtaining permission from them to do so.

This is an act of tyranny scarcely paralleled in the annals of Old World despotisms. It is an outrage upon the rights of the people and a disgrace to States professing to be Republican Commonwealths.

Herbert Spencer gives his opinion of such laws in the following terse sentence. He says: "*Medical monopoly is just as bad as religious monopoly. It is as great an outrage on a man to say that he shall not choose his own doctor to cure his body as it is to say that he shall not choose his own preacher to save his soul.*"

Dr. Benjamin Rush, one of the founders of this republic, said of such laws: "*They constitute the Bastilles of our science.*"

This is true; for as the infamous prison known as the Bastille was used to crush political freedom, these laws are intended to crush

medical freedom ; and where they are operative they do crush it.

Medical monopoly bills are known as bills to regulate the practice of medicine by limiting the privilege of healing the sick to those who can get a license or permit to do so from a board of doctors of the allopathic and homeopathic schools. They are always prepared by committees of medical societies and the committees always follow their bills up and lobby them through the legislatures. They pretend that the sole object of the bill is to protect the dear people against ignorant quacks. If this was the sole purpose of such bills, they could not be defended on logical grounds, for the reason that as medicine is not a science, the learned doctor is no less a quack than his unlearned rival whom he desires to suppress. He knows more ; but, as Mark Twain puts it, "He has made the accumulation of ignorance the business of his life." And the sage remark of Josh Billings, "Where's the use of knowing so much if what you know aint so?" applies to his case.

But that the purpose of medical laws is the protection of the people from quackery is a

mere pretence. Their real purpose is to protect the old-fogy doctors against the competitions of reform physicians.

A few years ago the allopathic doctors got laws passed compelling homeopaths and eclectics to pass examination before a medical board composed solely of allopathic doctors. Now, homeopaths and eclectics are so numerous and so popular that they can no longer be classed as quacks by the allopaths, but are allowed the same privileges under the laws of most of the States that allopaths have.

Some years ago the allopathic medical society of the District of Columbia got a bill introduced into Congress to make it a crime, punishable by fine and imprisonment, for any man or woman to practise medicine in the District unless they first got a permit to do so from a board of censors, composed of ten allopathic and five homeopathic physicians. The author of this book, then as now President of the Eclectic Medical Society of the District of Columbia, and M. L. Julihn, M.D., Secretary of the same, appeared before the committees of the Senate and House having charge of the bill, and presented such

arguments against the bill as caused its defeat. It was then amended so as to provide for three medical boards of five members each, an allopathic board, a homeopathic board and an eclectic board, and these three to have a complete monopoly of the practice of medicine in the capital of the nation. The eclectics still opposed the bill. In a speech before the Senate Committee, the President of the Eclectic Medical Society, said: "If the bill now before you should be so amended as to give the society I represent an exclusive monopoly of the practice of medicine in this District, our society would still oppose its passage. We are opposed to all monopoly on principle. We believe in the right of the people to employ allopathic, homeopathic, eclectic, hydropathic, magnetic, Christian science, mind cure or any other sort of doctor, or to refuse to employ any of them and trust in Nature. Any restriction of the people's rights in this matter is a violation of the principles upon which this government is based." The bill did not pass.

The compulsory vaccination law is an outrage upon the rights of the people in the inter-

est of the medical ring; and the people should demand its immediate and unconditional repeal. Vaccination does not prove a protection against small-pox unless it produces that disease in the person vaccinated, and one had as well get small-pox in the regular way as to have it injected into him by a doctor. Indeed, he had far better take his chances of getting the small-pox in the ordinary way, for the chance is not one in one thousand. Besides, the vaccine virus used by the doctors often contains the germs of some disease far more fatal than small-pox. Vaccination is an unscientific and barbarous practice which should be abandoned; and if the doctors persist in forcing it upon the people, they should rise up in rebellion against them and defend their personal rights.

This is, nominally, a land of freedom; but, there is a great deal of despotism mixed with our freedom. A great many laws exist upon the statute books of the States and of the Nation, giving special classes power to oppress and rob the people. These laws are lobbied through our legislatures and our Congress, by organized rings composed of men who are to

profit by them and who do profit by them. To make this a republic in fact, as well as in name, all such laws must be repealed. It is error and wrong that wants and seeks legal protection, not truth and justice. Remember this, my readers. Remember also that "Eternal vigilance is the price of liberty."

A Reliable Botanic Drug-Store.

DRUGGISTS keep for sale what their customers want, hence they are usually well supplied with patent medicines and also with such drugs as the physicians of their vicinity use in their prescriptions. They do not keep anything that is not demanded by their patrons. When, in 1878, the author located in the city of Washington, he failed to find a single drug-store where he could get his prescriptions filled; and he was obliged to order most of his medicines from Philadelphia, New York or Boston, in quantities, keep them on hand, and put up his own prescriptions. A few of the more popular botanic medicines are kept in all large drug-stores; but in many cases they are of inferior quality, or they have been kept on hand so long that they have lost much of their original medicinal virtue and are unfit for use. Plants, roots, barks, etc., are very delicate; and to be reliable as medicines, they must be gathered in their proper season, properly prepared, and kept fresh. Only druggists who understand the nature of such medicines, and who make it their special business to collect and prepare them, can do it in a proper manner.

The firm of B. O. & G. C. WILSON, of Boston, whose announcement is printed on another page of this book, has made a specialty of collecting and preparing botanic medicines for almost fifty years. They thoroughly understand that branch of the drug business; and they are honest, liberal and reliable men. Knowing them personally, having inspected their establishment thoroughly, and used their medicines quite extensively, the author recommends them without hesitation or reservation. Their card is printed in this book, not as a paid-for advertisement, but gratuitously, that the readers may know where they can get the medicines recommended by the author, if they cannot find them in the drug-stores of their own town. It is at the request of the author that they put up his compounds and keep them on hand.

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